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THE CHRISTIAN GOES TO MARKET

SEE PAGE 25

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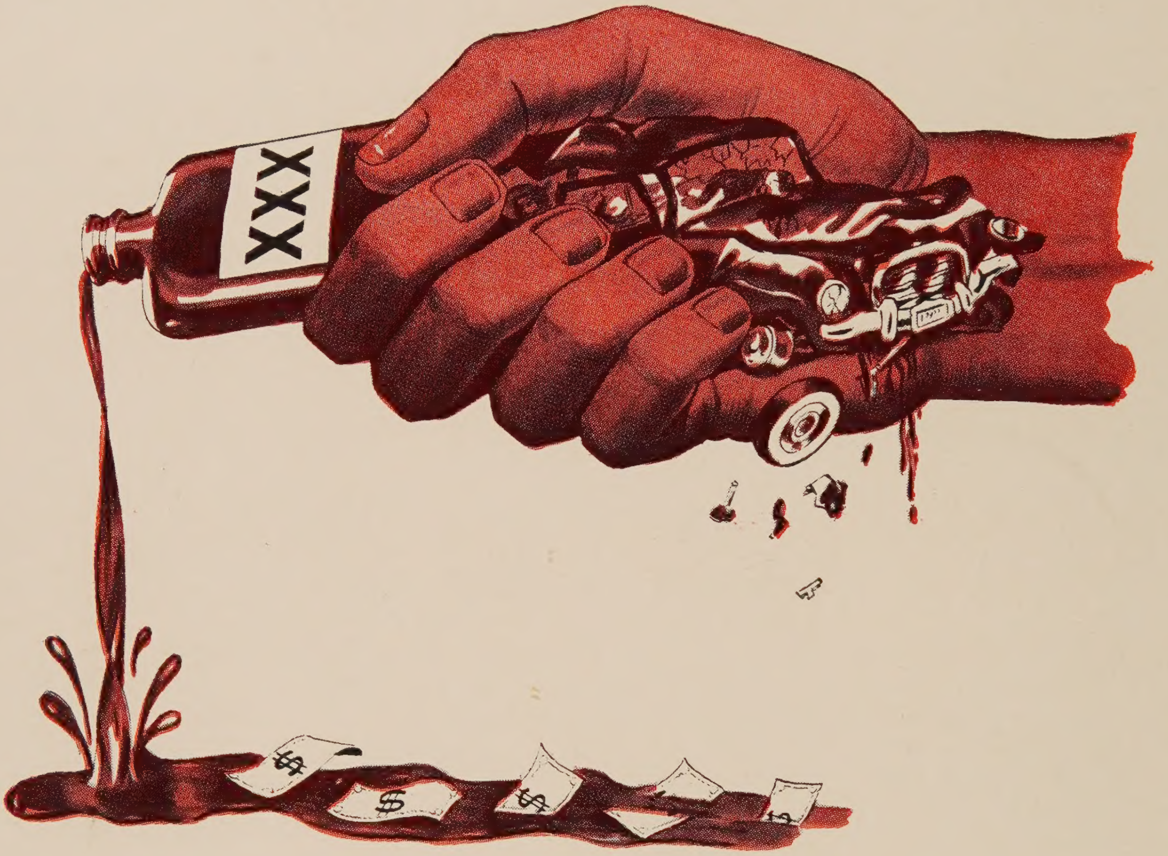

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In This Issue

Volume 17 Christian Life Number 6

In the Midst of Tragedy

WHEN CHRISTIAN LIFE editors wired Regional Editor Leslie Flynn to cover the terrible Pennsylvania flood tragedy ("Christian Campers Meet Death," page 41) they didn't know Flynn himself was deeply involved in it. It turned out that five of the campers who perished were members of Grace Conservative Baptist Church of Nanuet, N.Y., where Flynn is pastor.

On the morning of the day he rushed his flood report to CL editorial offices, he conducted the funeral service for Elsie Orgera. In the afternoon he officiated at a combined funeral service for Mrs. Bertha Polly and memorial service for Billy Liebfred. Mrs. Polly was the mother of Leon J. Davis, former pastor of Flynn's church and operator of the camp. Billy was Davis' grandson.

Nothing left but sorrow.

Miss Orgera, Flynn says, came to the church through the second CHRISTIAN LIFE International Sunday School Attendance Contest in 1949. She was won to Christ during evangelistic meetings the following January. Since then she had been president of the ladies' missionary society and a Sunday school teacher in the junior department of the Nanuet church.

At press time the body of Addie Anderson, Flynn's church secretary, had not yet been found. Miss Anderson left for the Davis camp when Flynn was on vacation. When he returned, neatly stacked on his study desk was the completed work he had asked her to do three weeks before.

Our Modest Contributors

THE CHRISTIAN bookstore business is bouncing into a brand new era. Christian literature is better than ever, and it's better distributed than ever before. All this is good news for Christians.

To tell its readers all about it, CHRISTIAN LIFE this month offers a special section ("The Christian Goes to Market," pages 25 to 40) packed chock full of practical aids and a wealth of interesting information.

Among those who contributed are Robert Cook, president of Youth for Christ International, and Kenneth N. Taylor, director of Moody Press. Modest fellows, in their listings under "Ten Best Books . . ." (page 34) they neglect to mention their own very fine productions. Robert Cook is the author of the recently published *It's Tough To Be a Teen-ager*. Kenneth Taylor's valuable volume is *Devotions for the Children's Hour*. Both are mighty good examples of the upward swing in Christian literature. We heartily recommend them.

The Verdict Was Unanimous

"ARE CHRISTIANS TOO BUSY?" asks the article on page 15. If there was any doubt in our minds about the answer to that question, it was shattered. Here's what happened.

We wanted opinions from a number of active Christian laymen. Phone calls to their business offices resulted in "Can you call back next week?" or "Mr. So-and-so is in conference now." One week plus nine or ten phone calls later the first interview finally came off.

Also on the list was a prominent attorney. Arrangements were made for an interview. They promptly fizzled. Again we tried. Something always came up. At last a talk with the busy barrister was accomplished—by long distance. He called CHRISTIAN LIFE from his Michigan vacation-spot.

Unanimous reaction from these men: Too busy? What do *you* think?

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Peering in the display window of Nelson's Bookstore in Chicago are Joy Nelson (no relation to the store manager) and Holly Falc. The story of the Christian bookstore is told in "The Christian Goes to Market" section, page 25.

CHRISTIAN LIFE
October, 1955

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Second class mail privileges authorized at Mount Morris, Illinois. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscriptions add $1 a year for postage. **Change of Address.** Six weeks' notice required. Send old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.

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No. 6

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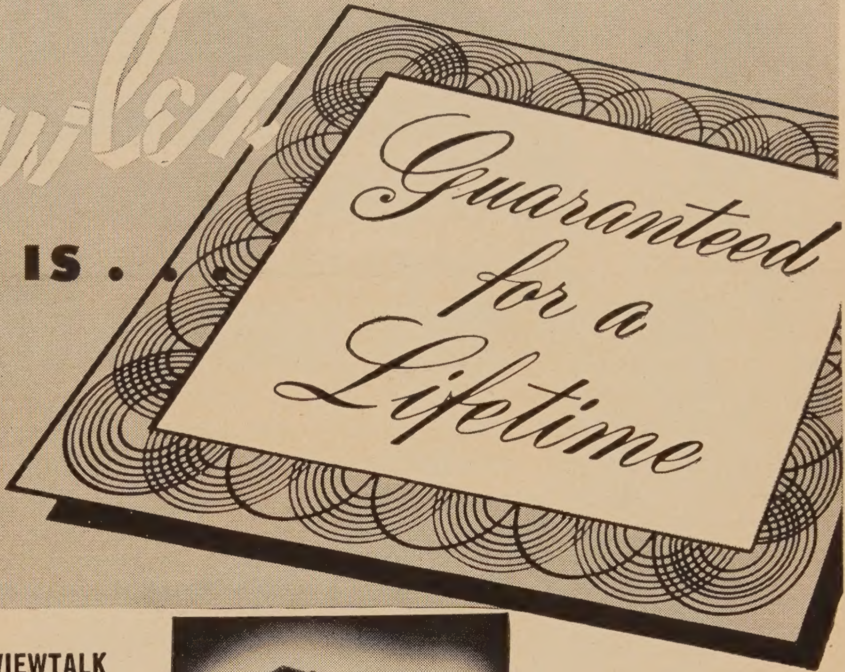

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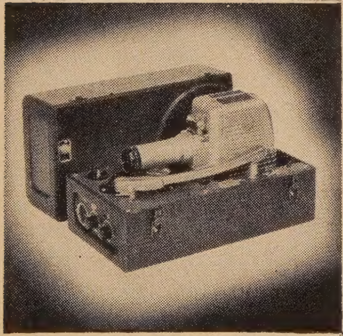

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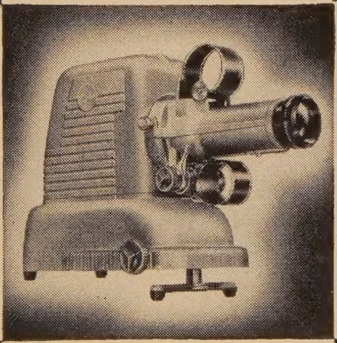

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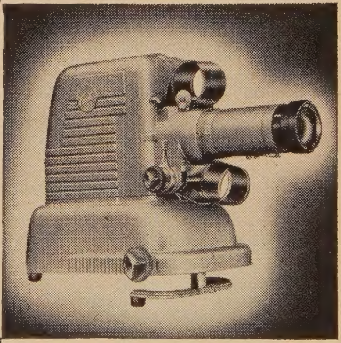

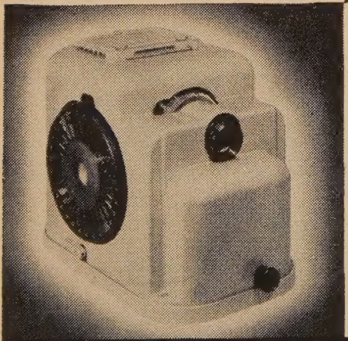

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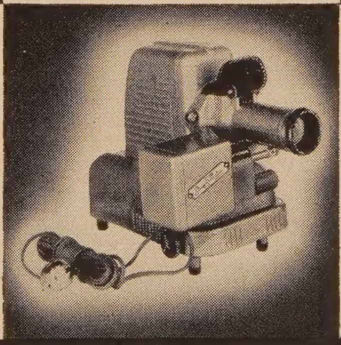

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Readers Write

Segregation Shocks Visitors

I am glad to see your article on segregation ("The Christian and the Color Line," September, 1955). It is time we were saying something about it.

A friend of mine from Haiti came to the United States to study at a prominent Bible school. During his summer vacation he worked as a counselor in a summer camp in Mississippi. While there he read in the newspaper of a Youth for Christ meeting in a nearby city and phoned the secretary of Youth for Christ, telling him he was from Haiti. Would it be all right to drop in to visit the rally? The secretary said he would be delighted to have him.

When he got to the meeting with another man my friend from Haiti suddenly began to feel unwanted. He took a seat three rows from the front. After a while the secretary came down the aisle with the director. Both stood there for a minute, saying little. The director then said, "Wait a minute. Let me check."

They were away 15 minutes "checking." During that time when people coming in would discover the two black men they would jump back, seating themselves far away . . . Minutes later my friend from Haiti was told . . . they "couldn't have the races worshiping together." And he was asked to leave . . .

Later he told me: "In Haiti they don't know whether a missionary is from the north or the south. When they come to us we give them all a warm welcome. But if the Haitian people knew what goes on in America, I am sure they would not accept their message."

Let us clean up this mess at home before sending out more missionaries, especially from the south.

Buffalo, N.Y. JAMES R. THOMPSON

* * *

On the ship returning from my second term on the mission field, I met a very well educated Ethiopian, member of the Coptic church. He told me of a friend, member of a mission church, who went to the States. The first place he attended church, however, several members of the congregation got up and left when he sat in their pew. The minister tried to smooth over the situation, but the Ethiopian was so embittered that he has turned against the Lord and all churches.

This incident has made me do some thinking, especially because the church which supports me allows Negro children at Daily Vacation Bible School but has felt it would be suicide as a ministry to the white community to open all services to colored people.

Manila, Philippines GILBERTA WALTON

Missionary Shopper's Guide

We are leaving for our furlough soon. There are a number of things which are sure to be on our shopping list as we have seen them advertised in the Christian's business magazine. There is no other magazine on the market that can so adequately keep the missionary up to date on the latest equipment to use in the all important task of spreading the Gospel.

Kano, N. Nigeria ALBERT A. NIELSEN

Music for Mennonites

Being a Mennonite from Winnipeg, Canada, I was interested in "Mennonites Take Music Examination" (June, 1955). I must say that in Canada, and the U.S. also, a very large percentage of Mennonite churches (all Mennonite Brethren and General Conference churches) *do* use organs and/or pianos in their churches. Our church even has a symphony orchestra. Mr. Erb's survey must have omitted these two branches of Mennonites completely.

India G. J. FROESE

Credit Due

Have you been to Udall, Kan.? (See "After Twister's Stab: The Job of Healing," August, 1955). We have. There were five active churches in the town. Wichita Congregational gave money to rebuild the Congregational church in Udall. There was not even a song book left of the Nazarene church and parsonage. Many Nazarenes gave and gave. They also plan to rebuild. All who gave should be honored, not just two groups . . .

Juliaetta, Ida. THE BEBOUTS

Christian Life

Editorial Platform

- Produce individual participation in missions by spotlighting missionary activity and problems.
- Encourage fruitful Christian living in every activity of the believer.
- Stimulate the desire for Christian education in the community, church, home and individual.
- Awaken believers to the need of winning the lost and of caring for the newly converted.

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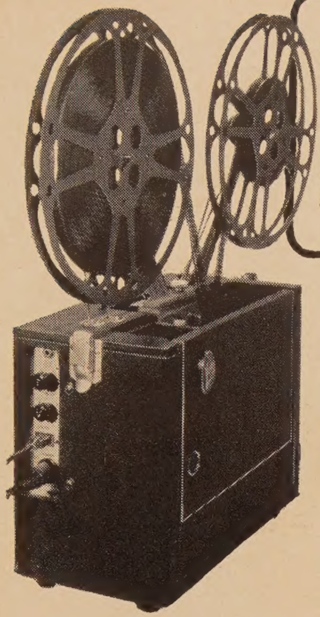

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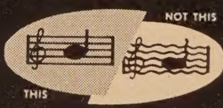

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Readers Write

Cattell's Relations

In the July issue you had a very interesting article on the Rev. Everett Cattell, D.D. He is all that you say of him and much more . . . You might be interested to know that he married into a missionary family. Catherine DeVol Cattell is the daughter of medical missionaries. Catherine and her two brothers were born in China. Charles DeVol, Ph.D., is now professor of Botany at Marion College . . . The other brother is Dr. Ezra DeVol, M.D., also a missionary to China and interned by the Japanese. He then went to India where he and his wife have been medical missionaries. I am especially interested in them because my wife and Ezra's wife are sisters.

Lansing, Mich. KENNETH E. EYLER,,
Minister, Wesleyan Methodist Church

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During October they may be heard at the following places:

Mr. and Mrs. Lester Place

Pilgrim Baptist Church, Philadelphia, Pa., Sept. 27-Oct. 2; Youth for Christ, Ottawa, Ont., Oct. 8; The Gospel Alliance Tabernacle, Ottawa, Ont., Oct. 9-16; First Baptist Church, Elba, N. Y., Oct. 19-30.

Mr. and Mrs. Ralph Williams

Salina Bible Church, Salina, Kan., Oct. 9-16; The Alliance Church, Marshfield, Wis., Oct. 19-30.

Bible Character Impersonator

Bales Baptist Church, Kansas City, Mo., Oct. 2-7; Grace Church of Evangelical United Brethren, Bloomton, Ill., Oct. 9-14; First Baptist Church, Rockford, Ill., Oct. 16-21; First Baptist Church, Elgin, Ill., Oct. 23-28.

Paul Jackson

Prospects

Bible Light on Today's Events

Outlook for Tomorrow

Mission to Russia

Now that the Communists have put out the welcome mat for tourists, a number of American evangelists are eyeing Russia as a new mission field . . . Merv Rosell is known to be interested; likewise, Jack Shuler . . . Billy Graham, meanwhile, has decided to wait out his invitation for more favorable conditions. His proposed meetings were to have been confined to a small church seating only 2,500 with little or no advertising permitted . . .

Also eager to pit the Gospel against Communism is Bob Cook, who is letting it be known he would like to take his next Youth for Christ congress to at least within shouting distance—West Berlin.

Satanic Opposition

Growing number of mission board executives are becoming concerned at Satanic opposition to the Gospel on the field . . . Sickness, mental breakdowns, outbreaks of violent nationalism are one form of harassment. Accidents, professional jealousies, doctrinal disputes, misunderstanding among personnel also crop up with alarming regularity . . . Some of these are not new problems. What disturbs mission leaders is the intensity of the attacks . . . In the past years such incidents were mild; today they are violent.

Evidence of similar Satanic attacks appears elsewhere also. Pastors and Christian leaders report a strange wave of frustration and discouragement is afflicting some of their more spiritually minded people . . . Solution to problem, they agree, is prayer. Particularly with re-emphasis on the often neglected doctrine of the authority of the believer over Satanic powers.

Baptist Bust

Unity among evangelical Baptists is clearly at a stalemate . . . Summer conferences reveal plainly that long hoped for cooperation between Conservative Baptists and General Association of Regular Baptists is more on the rocks than ever before . . . Many believe enough younger men in both groups are willing and able to bring about closer relationships. But old guard is holding out, calling for "separation" at the price of unity . . . Question of faith is not the issue. Rather, as in the case of Bible Presbyterians, it is factional dispute.

Graham in Chicago

When will Billy Graham put on an evangelistic campaign in Chicago? . . . Asked many times in the past, the question may now be near answer. Not many realize that the inability of local pastors to agree upon sponsorship is chief reason for the delay . . . Actually, Graham has long wanted Chicago meeting. Last fall he told group of friends that a Chicago campaign could and should be biggest spiritual event to hit the U.S. . . . Same problem torpedoed proposed New York City campaign several years ago . . . New talks now under way may open doors for 1957 campaign.

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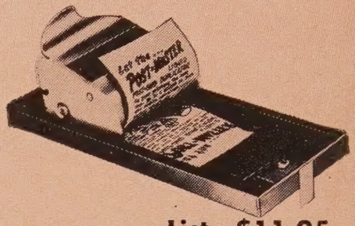

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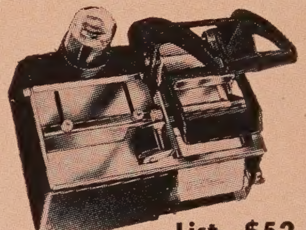

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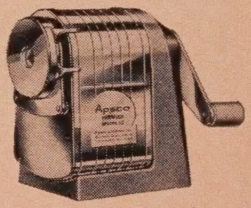

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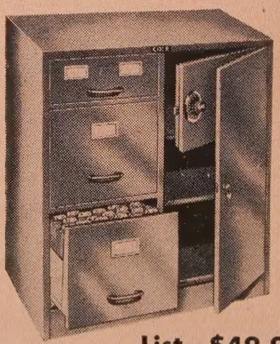

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Bookkeeping Machine Operators—Learn here. Christian publ. in Chicago. Salaries from $48-$64/wk. Fine program of benefits free; merit rating each 6 mo. **Box OR-382**

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Barber: Must be a young Christian, clean, neat, and living a holy life. For a new, modern, air conditioned barber shop. Wilkinsburg, Pa. **Box OR-394**

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Missionaries for Hebrew Christian work in So. Calif. Consecrated Christians. Must have burden for souls. Exp. helpful. House-to-house visitation, street meetings, preach. **Box OR-376**

Capable writers with good Bible background to aid in producing Sunday school and/or VBS lessons; also visual aids. Teach. exp. and knowledge of Christian Ed helpful. Excel. oppor. in Chicago. **Box OR-388**

Born-again workers for Bible mission. Youth work, teaching, house-to-house canvassing. Piano, organ and accordion players also needed. Chicago. **Box OR-390**

Artists. Excel. oppor. for talented Christian artists. Prepare color drawings for growing line of evang. filmstrips for children. Payment on liberal royalty basis. Several top artists already engaged. **Box OR-392**

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Christian work desired by young lady. B.A. degree. Training and exp. in handcraft, stenographic work and typing. **Box OR-447**

Exp. librarian: M.A., B.S. in Library wants part time pos. cataloging, reference, filing in college or public library with Social Security. Prefer S.E., East. **Box OR-449**

Christian musician, 40, desires pos. in fundamental church. B.M. degree. Exp. in youth and adult choirs and all types of church music. Teach voice and piano. Will take part time pos. plus private teach. **Box OR-451**

Christian woman seeks secretarial work in Chicago. 18 yrs. exp. former sectl. work. 2½ yrs. exp. with present Christian organ. **Box OR-453**

Young woman, 33, desires pos. in church as parish worker or Dir. of Chrs. Ed. Detroit area. Exp. direct. Jr. Church and DVBS, organiz. Y.P., visitation. **Box OR-455**

Christian lady desires work addressing cards, envelopes or other typing at home. Also any sewing or other types of work that can be done at home. **Box OR-457**

College grad., 25, desires pos. as secy. for missionary organization, evang. church, Christian school, Christian book publ., magazines, etc. Several yrs. sectrl. exp. **Box OR-459**

Young woman desires church position as choir director and/or organist with some Christian Ed. duties, esp. youth work. Exp. and training in both fields. **Box OR-463**

Envelopes or Christmas cards addressed by hand by Christian lady at home. $1.00 per hundred. Letters—10c a page. **Box OR-465**

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Asst. exec. secy., 48, desires pos. with Christian inst. or firm. Prefer Chicago area. Exp. in bus. adm., acctg., office mgmnt., and supervision. Univ. grad. **Box OR-417**

Biblical, Evang., Bapt. desires pastoral connection with sound, evang. church. College and semny. Exp. in bus. world and preaching. Married, 1 child. **Box OR-419**

Education and/or musical dir. pos. desired. Singer, pastoral asst., church admin., radio programming, church paper editing and research. **Box OR-421**

Partnership or pos. with Christian firm desired by reliable Christian man. Office and personnel exp. Prefer So. Mich. **Box OR-423**

Evang. pianist, organist, accordionist, and vocal soloist, 24, desires to team with sincere evangelist. Exp. in radio, youth rallies, revivals. Semny. grad. **Box OR-425**

Christian Social Worker now employed as exec. desires pos. with children's agency offering oppor. for Christian service. B.A., post-grad social work; 11 yrs. exp. **Box OR-427**

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Ex-Navy public relations journalist seeks combined promotional-educational pos. Specialty: visual demonstration. College-trained in dramatics. Exp. newspaper and radio writer. Project idea-producer. **Box OR-439**

Capable writer, publisher author, seeks steady editorial pos. Foreign Rel. News, fiction, nonfic., speechwriting. Desires freelance under contract. (Invalid.) **Box OR-441**

Retired Christian, 63, desires connection with Christian organ. 30 yrs. exp. with large natl. company in sales, admin., persnl., acct. credits and office proced. **Box OR-443**

Veteran, 27, desires pos. with Christian organ. Will consider sales. Coll. grad. 2 yrs. exp. in life insur. office. **Box OR-445**

Evang. Bapt. pastor, for 10 yrs., desires new pastorate or other work because of children's health. A.B., B.D. degrees. Wife sings, plays and teaches. **Box OR-461**

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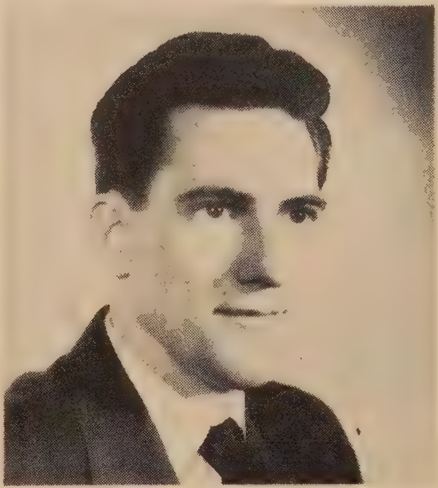
WITH PRAISE



For several years, Jim Lowe, a pastor, had been faced with the task of writing news reports. Each attempt seemed futile and his articles seldom were accepted.

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Tacoma News Tribune Photo

EX-CONVICT DIRECTS PAROLEE FUND
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Captured by Christ

A BILL to give $40 and money for transportation to men released from the state of Washington's penal system was recently passed by the state legislature. The man who pushed it through is an ex-convict, captured by Christ.

Melvin Ellison of Tacoma, Wash., now secretary of the Pierce County Parolee's Fund, was in and out of jail for 30 years. When God saved him he was a wanted man. Seven years before he had broken parole. But he didn't escape from God.

In the hospital, hanging onto life by a thread after six heart attacks in 18 months, he thought over his life. Finally he said to God, "Here is my wreck of a body. Take it." God heard him, received him and healed him.

For 11 months after that Ellison struggled with himself. He visited jails and penitentiaries preaching the Word of God. Officials never guessed the frail little man was a fugitive from justice.

Then one day he went with his pastor to the parole board and gave himself up. The board decided to give Ellison another chance. They reinstated his parole.

Now the former convict does liaison work for the parole board and works with judges and police officials he formerly faced over the bar of justice. Last Christmas he was granted a full pardon from the governor and at 50 was able to vote for the first time in his life.

He Lays Up Treasures on Earth

WHEN C. W. Slemming steps to the pulpit sporting a gem-studded vest, congregations often wonder if they are looking at fragments from European crown jewels or battle campaign decorations.

Both guesses are wrong. Slemming's vest is a replica of the breast-plate worn by high priests in Old Testament days. It is his way of bringing Bible truths and customs to life for today's moderns.

Slemming has given a whole week's series of sermons garbed in full priestly costume. Frequently he drapes himself in an eastern shepherd's coat and with rod, staff and sling makes Psalm 23 unforgettable. Other curios include a prayer shawl, scribe's inkhorn, phylacteries, lamp and equipment to lay a passover table.

He has built three models of the tabernacle. First two were broken during his travels.

He puts together his model of the ark of the covenant as he speaks, overlaying it with imitation gold rings, crown, staves, Aaron's rod, pot of manna, two tables of stone and the mercy seat.

As a young businessman and part-time preacher in England doing children's visual work, Slemming noticed how interested adults were in pictorial presentations. He decided to develop illustrations for grown-ups.

He spent hours in the British Museum. He interviewed visitors from the Holy Land. He advertised in magazines for curios, buying many and receiving more as gifts.

Seven years ago he accepted an invitation to lecture for the Bible Testimony Fellowship of London. Since then he has spent three years in the U.S. and Canada, covering 44 states and three provinces.

His most recent acquisitions, 75 pictographs outlining every book of the Bible in word and picture, were designed by Slemming on canvas at a cost of more than $3,000.

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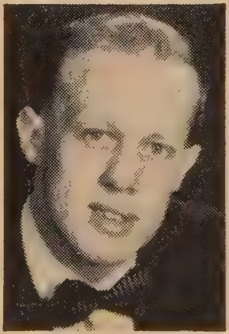

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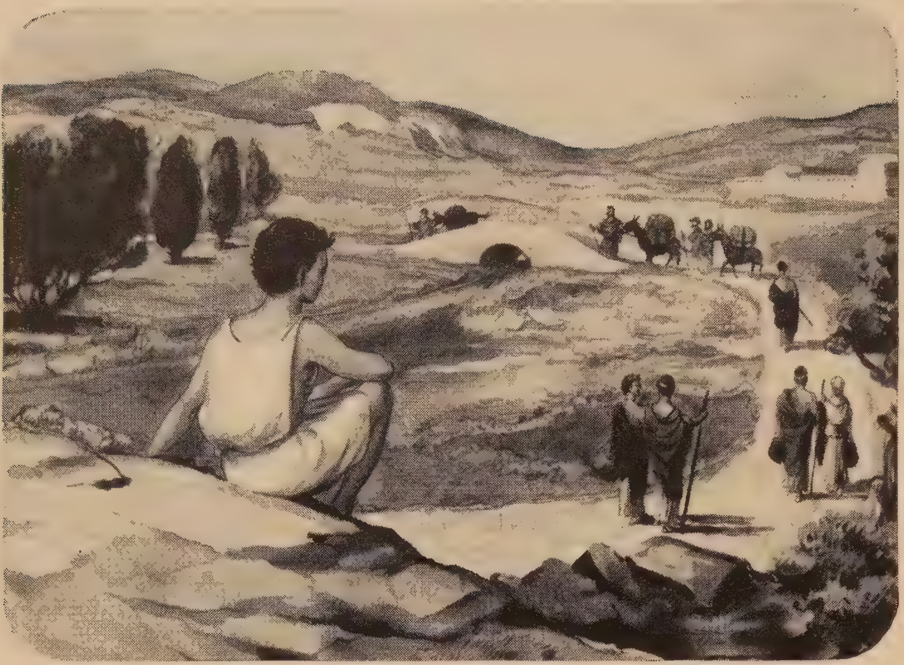

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Verdict: Heresy

Wisconsin trials draw varied reaction from Lutheran pastors, layman. Do they signal freshened emphasis on basic beliefs—or will they force doctrinal changes?

THEOLOGY hit the front page this summer. Newspaper readers were brought up short by a word they thought belonged in the darkness of the Middle Ages: heresy.

Without mentioning the word a trial committee of the United Lutheran Church (Northwest Synod) handed down that most terrible of church indictments. It was the first such trial in its 60-year history.

Guilty: the Rev. George Crist, Jr., personable, young, crew-cut minister from the country town of Durham, Wis.

The closed-door trial in the basement of a Milwaukee church was a painful one for the jury. They pleaded with the accused to recant. And after it was all over Dr. Paul Wagner Roth, 77-year-old trial chairman, complimented the 31-year-old defendant on his patience and self-control.

But the ugly fact stood. The panel had found Crist guilty on nine counts of "doctrinal deviations." They recommended he be stripped of his rights as a Lutheran minister.

Dr. Roth was obviously moved when he announced the verdict. The old pastor looked straight at Crist and said: "No words of mine could express to you our sadness of heart in having to announce this verdict.

"You have made a courageous and scholarly defense of your views. We find ourselves adhered to different standpoints but do not find any way to reconcile them.

"We all would be happy if you could make the supreme sacrifice of your intellectual doubts and difficulties as a bearer of the cross and a follower of Christ. At any time you wish to do so, the doors are open to oneness in the faith and we pray that God may bring us together."

Crist said nothing.

The committee and the accused prayed together. Dr. Roth quoted the 130th Psalm: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared . . . My soul waiteth for the Lord more than they that watch for the morning . . . for with the Lord there is mercy, and with Him is plenteous redemption."

Final decision will come from the Northwest Synod when meeting in Milwaukee in May of 1956. It could be a rebuke or a defrocking.

The issue may touch off a hot debate on the basic theological position of the church. It will take two-thirds vote of delegates to banish Crist from the synod; four-fifths to oust him from the denomination.

Milwaukee Journal Photo

HERETIC CRIST

". . . The Gospel is not a claim about Jesus."

Main counts on which Crist was found guilty:

- He does not believe in the virgin birth of Christ.
- He does not accept literally many of the miracles of Christ, His ascension and His resurrection.
- He denies that Christ's body is present and received by communicants as they eat the bread and drink the wine of holy communion. (Lutherans hold to the doctrine of "consubstantiation," i.e., the body and blood of Christ coexist with the substance of bread and wine during the communion observance.)

He was found not guilty of:

- Teaching an un-Lutheran doctrine of baptismal regeneration.
- Denying the efficacy of all prayer.
- Adulterating the word of God and mixing his own opinions and surmises with the Scripture.
- Teaching that children should not be encouraged to sing "Jesus Loves Me."

Two other ministers were slated to stand trial. The Rev. John Gerberding, pastor of a Menomonee Falls church went on trial late in August. He was acquitted of heresy. But the committee said that they found "confusion, immaturity and inconsistency" in Gerberding's testimony and recommended synod action "to rectify this offensive situation." The Rev. Victor K. Wrigley of Brookfield, Wis., is also awaiting trial.

The three young pastors say their beliefs are "similar, but not necessarily the same on all points." Close personal friends, they met while students at the Northwestern Theological Seminary (Lutheran) in Minneapolis. Gerberding was at Crist's side during his defense and delivered the final plea.

After the trial the pastors talked freely with reporters. Sample Crist comments:

"The Bible is composed of words, and words are relative . . . As far as Jesus is concerned, it is not the facts about Him which are important, but Jesus Himself . . . Belief in Jesus Christ does not rest upon the nature of His birth and resurrection. Belief is a matter of accepting as true the claims that He made, not about Himself, but about the meaning of life . . . The Gospel is not primarily a claim about Jesus or God or about religion. It is about you."

Wrigley told a CHRISTIAN LIFE reporter: "It was the custom in biblical times to ascribe such things as virgin birth to very great men. I don't believe

United Press Photo

SHIRT-SLEEVED JURY REACHES SAD DECISION

". . . We find ourselves adhered to different standpoints."

that they (the Gospel writers) were liars. They just followed the customs of their times."

Many other Lutheran ministers agree with their views, they think.

Of the trial Crist said: "I'm saddened by what has happened, but I think I was as ready for it as I could be. It might make the church decide and state clearly just what its structure and nature is, so that people will know what it means when they join.

Wrigley's opinion: "The decision is one that should not have been reached. The views of Pastor Crist, in my opinion, do not constitute heresy."

Gerberding called a special meeting of his congregation to discuss the verdict. He told his members that the issue boiled down to the question, "How may a Lutheran receive the Scriptures?"

"It is my opinion, which I have not dreamed up by myself, but have derived from my studies, that the Lutheran church has no cut and dried manner for receiving the Scriptures. The book of Concord (one of the basic books of Lutheranism) has almost nothing to say on the subject. I feel that this omission was intended. Martin Luther never intended to bind us. The Bible is quoted by everyone from crackpots to Billy Graham and the pope. Surely they do not all have the same idea."

Christian Life found that reactions to the verdict vary.

Most Wisconsin pastors are not talking about the trials in public, though a few non-Lutheran men have preached sermons concerning them. Most of these, however, merely use the pastors involved as cases in point rather than as the subject of their sermons. Some pastors refuse to discuss the subject at all.

But one Lutheran pastor who also went to Northwestern Seminary is outspoken. He is the Rev. William B. Downey, pastor of the Fox Point Evangelical Lutheran Church in Milwaukee.

In his church's weekly bulletin Downey said: "I would even raise the question whether such a pastor could consider himself a Christian or should be considered by others as such. Those who deny, those who doubt are not to be cursed and damned for their denial. We must still pray for them, but that does not mean to pray with them.

"Let us beware of men who want to talk of God but deny the miracle of Christ's birth; want to be Christian but deny that Christ is the holy, living God in human flesh; want to be in a church but deny teachings of the church and Bible; want to be called Christians but deny that Christ still loves us here and now . . ."

Downey noted that there were "great and imponderable problems presented by the Christian faith . . . and, of course, we must beat out some sort of answers on the anvil of our experience and faith. But . . . there must be a faith, there must be a common ground where God and man meet and where man commits himself to God in Christ."

Another Lutheran pastor said, "Every Lutheran minister worthy of the name considers every word of the Bible to be the inspired word of God."

A layman member of Gerberding's church said he felt it was "a good thing that more freedom was given to young people these days in such things as smoking and dancing," but that "when it comes to fooling with God's word, no one has that right. And if a minister does so, he ought not to be one."

One woman said that she came to this country recently from Germany and was "amazed to find that in America the Lutheran church takes a more fundamentalist view than the church in Europe." The heresy charges didn't seem too important to her.

Several members confessed a lack of understanding about the "technical theological details" of the charges. Some said they therefore would accept the judgment of the trial committee in the matter.

Others said they would judge for themselves. Declared one woman: "Pastor Crist is such a wonderful person and a fine pastor that I am confused by all this fuss. He may be termed a heretic by the synod, but that does not mean that he isn't a good Christian or a good Lutheran."

An attorney had a different viewpoint. "If a witness fails to tell the truth on one point in court,' he said, "his entire testimony is worthless. By the same token, if the Bible is inspired and valid in parts only (as Pastor Crist teaches), we can never be certain of its value at any time."

This man's wife, however, said she felt it was all right for a pastor to personally question some doctrines, but that he ought not to teach or preach his doubts.

Before Crist left on a two-week vacation in Northern Wisconsin he said he had no definite plans for the future but that his ministry is "life long." He said he might change to another denomination or teach in a seminary.

What do other denominations do in case of heresy? Christian Life queried several church bodies to find out. All took a firm stand that a minister should be defrocked if he teaches doctrines contrary to tenets of the church of which he is a minister.

Said the Salvation Army: "It would be dishonorable for anyone to accept the pay and privilege of our ministry if deliberately at variance with the Army's aims, doctrines or principles.'

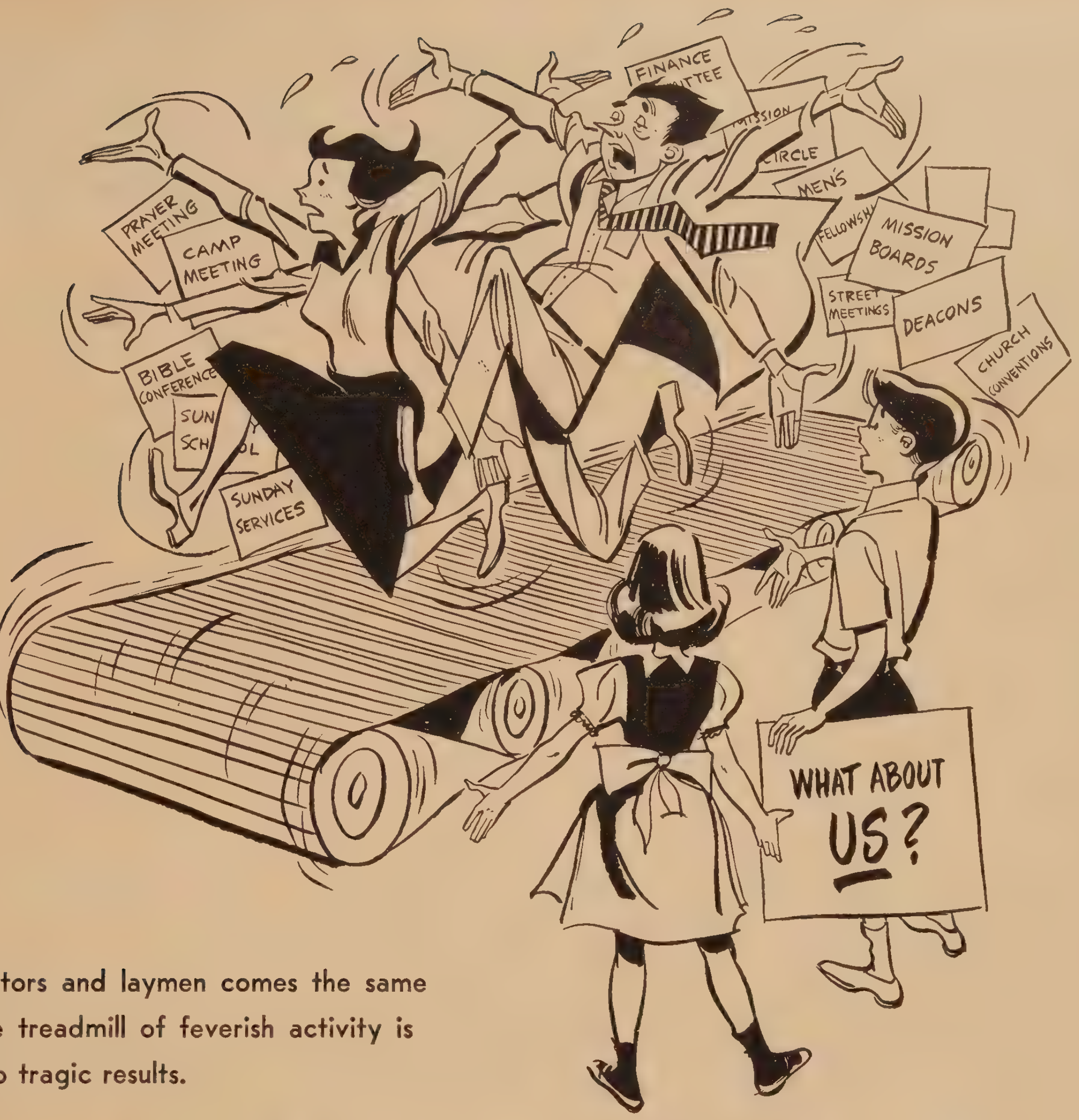
The Evangelical Free Church answered that deviation "from the principles and practices of the Evangelical Free Church of America" would call for defrocking.

A departure from "true doctrine," according to the American Lutheran Church, would subject the offender to "synodical discipline' and perhaps exclusion from membership.

The Pentecostal Assemblies of Canada and the Evangelical Mission Covenant Church of America stated they have similar rules. Most other denominations no doubt have machinery to deal with heretics. Whether they use it or not is another matter.

What finally happens to Wisconsin's three musketeers of modernism is not in itself so important. But the issues behind the trials are.

Do the trials mean a freshened-up emphasis on basic Christian doctrine in the United Lutheran Church? Or will the church change its position to bring men like Crist snugly under the stretchable umbrella of religious liberalism?



From pastors and laymen comes the same story: the treadmill of feverish activity is leading to tragic results.

Are Christians Too Busy?

"ARE YOU going out again tonight, Daddy?" Daddy winced. He'd been out every night for a week. Down to the corner tavern? Out with the boys? To a night baseball game?

Nothing like that.

Daddy is one of those Christian leaders who finds himself snowed under with Christian activities. There are thousands like him. They are the ten per cent of Christians who shoulder the load of responsibilities the other 90 per cent neglect.

Here are the jobs that are making Daddy almost a stranger to his darling daughters:

Deacon of his church (meets monthly).

Church financial secretary.

Member of the church finance board.

Member of church promotion committee (meets once a week).

Member of church Christian education committee.

Member of men's fellowship league (meets every second week).

Regular attender at all church services, including Wednesday prayer meeting.

Member of church membership committee (meets every week, does frequent visitation).

Substitute Sunday school teacher.

Add to these other activities that crop up: speaking at a young people's meeting, attending denominational annual and semi-annual meetings, going to church suppers, participating in special evangelistic efforts. The list could go on and on.

Mommie's Gone Too. And when Daddy is home Mommie is likely to be out. She's up to her ears in church activities too.

"It's got me worried," says this Christian father. "I know I'm not home with my family enough. I like to read my kids a Bible story before they go to bed—but I seldom get the chance. Besides that, I'm not doing justice to all the jobs I'm trying to do.

"I'm not the only one with this problem. Something's got to be done."

What's behind John Christian's plight?

The church used to be primarily a place to worship. Now it's more than that. It's taken on many of the functions of the home and the community. The home used to be the center of recreation. Now the church is (or the street corner).

But that's not all. There are the demands of the Christian activities outside the scope of the local church: Gideons, Christian Business Men's Committee, home missions, Youth for Christ, Child Evangelism Fellowship.

A department store executive, on the boards of two Christian schools and a mission, active in the Gideons and Christian Business Men's Committee and chairman of the building committee of his church says this:

"You spend eight or nine hours on the job, then you're busy seven nights a week. How long can a man keep it up? You think perhaps you ought to give up one of your activities—but how can you decide which one?"

An attorney, on the boards of a long list of Christian enterprises, points out what a too-busy existence can do to the Christian's spiritual life: "You get on a treadmill. First thing you know, time for meditation and Bible reading is hard to find. They're too easily crowded out."

Women feel the pressure too. A busy, young mother says: "Our Father's business and the church's business are not always the same. Often the feverish activities of the routine work of the church occupy our minds and attention.

We think because our hands are busy we are doing God's work. It's perfectly possible that we may be, but it also is probable that we are trying to hide from God behind those feverish activities."

Dr. Robert Smith of Bethel College, St. Paul, Minn. ("How Christian Is Your Family Life?" August, 1955) tells the story of a heart-broken man who came to him. Now middle-aged, he had worked his way through seminary, at the same time supporting his family. Every waking moment was put into work or study.

School finally behind him, he went to his teen-age boys. Things were going to be different. They'd do things together—hunt, fish, go to ball games and just be pals.

"Dr. Smith," the man said, "they practically laughed in my face. In effect they told me that they had learned to get along without me and that it was too late to make up for it now."

If the Christian lay leader is busy, what about the pastor?

The Russell Sage Foundation and Union Theological Seminary took a survey of 1,600 Protestant clergymen. As reported by the *New York Times* the average pastor is a harried, hurried man.

Here is a typical day:

Breakfast at 8 a.m. Correspondence, telephone calls, church business from 9 until 11 a.m. Then a private counseling session with a church member followed by an organizational luncheon meeting.

In the afternoon comes a hospital call and several pastoral visits, two of which were canceled the day before because of a funeral. Back in his study he puts the finishing touches on the program for an evening service. Pre-dinner devotions with his family, dinner, then off for the meeting. If he's lucky, there will be time for reading before lights-out.

A minister from a small church in Ohio added this comment:

"A good many ministers . . . feel rather lost. I'm among them. We simply cannot see where we are going in the church. Our churches are successful. We gain more members, we have more at church, we have bigger budgets, we have more activities, we have better Sunday school material and so on. But we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities."

It couldn't have been an evangelical pastor who made that comment! Or could it?

Ministers Get Discouraged, Too. Recently the director of Chicago's Pacific Garden Mission received a saddening letter. It was from a young minister. He claimed he was so taken up with denominational doings — annual meetings, board meetings, special conventions, summer conferences—that he had no time for soul winning. He wanted to enter mission work to regain that emphasis.

Here's What They Say . . .

- "You spend eight or nine hours on the job, then you're busy seven nights a week. How long can a man keep it up?"
- "You get on a treadmill. First thing you know, time for meditation and Bible reading is hard to find."
- "Our Father's business and the church's business are not always the same . . . Maybe we are trying to hide from God behind those feverish activities."
- "A good many ministers . . . feel rather lost. I'm among them. We cannot see where we are going in the church."

So both pastors and laymen too often find themselves running in circles. Can the church afford to let its top leadership burn themselves out? That's the problem. What's the solution?

Part of it lies in that idle 90 per cent of church membership.

The appointment of assistants to "understudy" those in authority, use of older young people in responsible positions, the discreet retiring of the decreasingly effective older person to less taxing jobs—these are among measures being taken by forward-looking church boards.

Another possible answer: limiting the number of jobs one person can take on. One growing church has decided that one person should handle only one job.

But what about the individual caught in the web?

Christian laymen and pastors who have thought long and hard about the problem have come up with a few suggestions:

First, be sure that you actually *are* too busy. Some people who constantly complain about being too busy simply aren't. Look around you and see what others are doing. Are you making a big job out of a little one?

Second, ask yourself if you're not secretly proud of being "too busy." Many people hold on to responsibilities like a halfback running with a pigskin. Someone else would surely fumble the ball, they think.

Third, it may be a good idea to budget your time. Each of us has 168 hours a week. We sleep away about 56 hours. That leaves 112 waking hours.

Tithe of Time. Is it too much to expect a Christian to tithe his time? This would mean about 12 hours a week in Christian service. To be fair, Bible reading and meditation should not be included, because that's when God does something for us, not vice versa.

Many will be able to exceed this quota—and they should. How much they can do is an individual matter.

Dr. James Caldwell, pastor of First Presbyterian Church of North Hollywood, Calif., suggests this:

"The test must always be, 'Does my service for Christ and the church flow from and find its inspiration in my walk with Him?' Whenever the affirmative answer to that can honestly be given, one may then 'abound in the work of the Lord' and like the burning bush of Moses, his life may burn without being consumed."

Fourth, if you are absolutely convinced you are too busy and yet it appears the Lord's work would suffer if you give up any activity, seek the Lord's will in prayer. After all, it is His work you are engaged in.

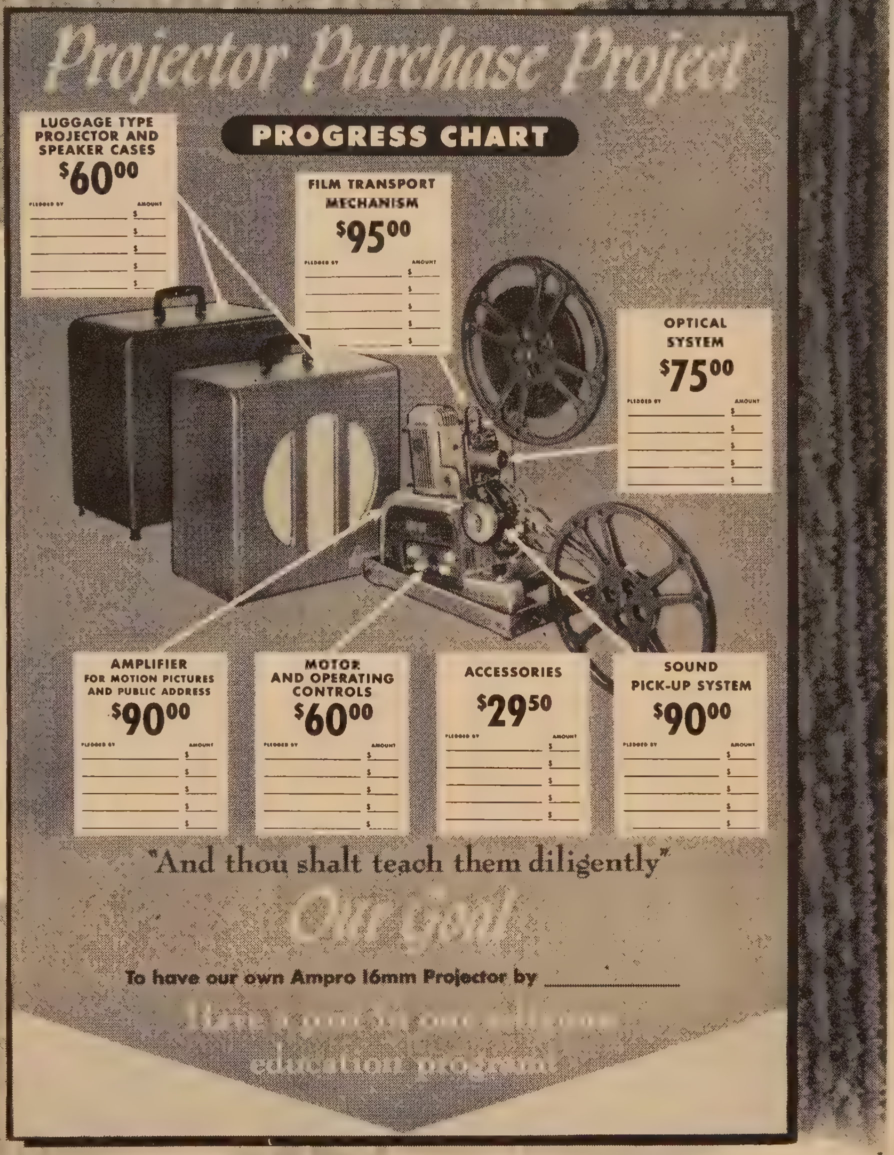
Next time someone approaches you with a request to take on a Christian service ask yourself these questions:

If I say "no" will I merely be using "too busy" as an excuse to get out of doing what justly can be expected of me?

If I say "yes" will I honestly be able to give the necessary time and effort to the project without harming my family, my devotional life or my health?

Whichever answer I make, am I keeping uppermost the fact that my Christian duty is not to a person or even the church but to the Lord who made me to serve Him?

"and thou shalt teach them diligently"



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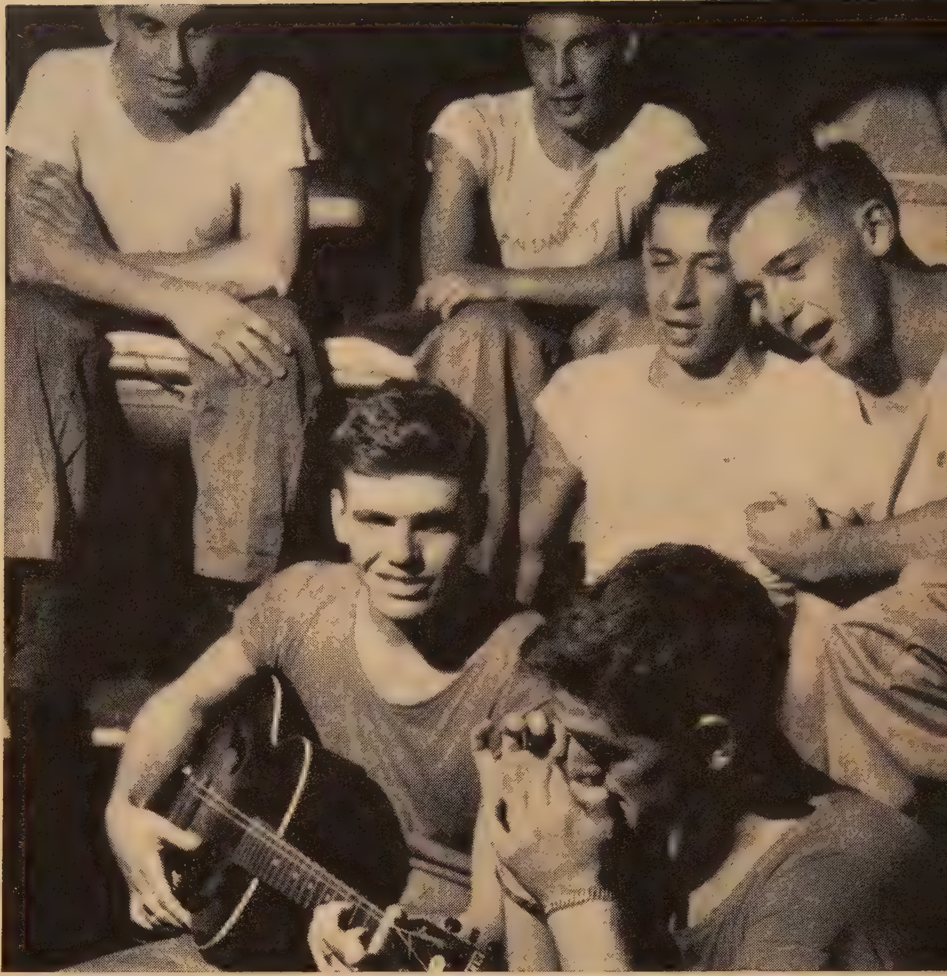
We're Letting Servicemen Down

- Christian boys enter service unprepared; often are forgotten by home congregation.
- Churches should have a positive program, authorities say.



U.S. Marine Corps Photo

"Dice, dolls and drugs" often beckon when serviceman faces off-duty hours with nothing to do.

A TOUR of duty in the armed forces is a fact of life for the nation's young men. Recent extension of the draft law to 1959 makes that clear.

But churches on the whole have their eyes tightly closed to the situation. Many of them don't approve, so they act like it doesn't exist.

Result: Christian young men are not prepared for military service. They expect to give nothing. They expect to get nothing worthwhile.

From informants across the country comes the same story: "Christians are letting servicemen down."

"In wartime people can't do enough for servicemen. Now people put up with them as a necessary evil." This is the opinion of Harry Saulnier of Chicago's Pacific Garden Mission, which runs a service center.

During a recent busy holiday week end another Christian service center in a large city got a phone call from a group of church women. Sorry, they couldn't serve in the canteen as scheduled. Why? The church was having a picnic. So other volunteers had to pitch in and do double duty.

But the let down goes deeper than neglecting to bake cookies or send greeting cards. Consensus is that tragically few boys with church backgrounds are well prepared spiritually for their service experience.

Says Douglas G. Scott, head of the National Association of Evangelicals' Commission on Chaplains: "This military era will quite likely be with us for the next 25 years. The church has not risen to the occasion as yet."

Some authorities feel that men in service today are facing something more destructive than bullets. Now they face time waiting for rotation. They face off-duty hours with nothing to do.

Tendency to regard time in service as an abnormal period cause some boys to throw off moral restraint.

Frank Sheriff, head of the Chicago Christian Business Men's Committee (operators of Victory Service Center), claims that three out of four Christian boys find their service experience a stumbling block—if they are not firmly grounded in the Christian faith.

Temptations that beckon to servicemen were pointed out by Joseph Heartberg, in charge of the American Baptist Convention's ministry to service personnel.

"Powerful evil forces at military bases are ready to sell at the serviceman's expense dice, dolls and drugs," he told delegates to the A.B.C.'s annual meeting. He said many servicemen are living in countries where prostitution "still provides the major source of income."

A similar view was voiced by a U.S. Navy chaplain to conventioneers of the Presbyterian Church (U.S.A.). Lt.-Comdr. Frederick Brink of San Diego, recently returned from the Far East, painted a shocking picture.

"Of five servicemen on their first tour of duty," he said, "there will be three who have had relations with women, one will be openly living with a woman he will not marry, one will have contracted some venereal disease and one will desire to marry a woman of another faith."

N.A.E.'s Scott says the military is making a big effort to provide wholesome surroundings for men in service. They do their best to enforce "off limit" regulations, provide hobby shops, photo labs, woodworking shops, libraries. They have a character-building program.

In Mannheim, Germany, Scott congratulated the commanding officer of Coleman barracks on such efforts. He felt compelled to add, "I'm afraid the Church will have to do something."

The commanding officer answered ruefully, "It seems to me the Church is too interested in the heathen in Africa, India and China to be interested in their own American boys."

But if the service is a time of test, it is also a time when young men are thinking seriously about the future.

Says Irving Van Syoc, director of the Washington, D. C. Victory Center, "We feel that military service is one of today's neediest mission fields. Many Christians are missing their opportunities. Most boys are aware of their need and are grateful for someone to point them to the Saviour."

To the mature Christian serviceman his tour of duty can be a fruitful time of witness for the Lord.

Take 22-year-old Carl Benedum, for example. His college education was interrupted by induction in the army. Stationed in Stuttgart, Germany, on off-duty hours he toured youth projects in and around Stuttgart. Often as he walked through parks, children would clamor for chewing gum.

Benedum saw it was more than chewing gum the youngsters wanted; they really wanted friendship. And through their friendship, he realized, he might win them to Christ.

So Benedum took on the burden of planning recreation for the kids—baseball games, hikes, Christmas plays. Soon he was teaching Bible classes with the help of an interpreter. This led to evangelistic efforts with a group of Christian servicemen and Germans.

But the door is open for Christian service within the military framework.

Bruce C. Dodd, who supervises activities of the Christian Military Men's Committee, believes the duty of the Christian serviceman is first of all to be a missionary for Christ to other servicemen.

S/Sgt. Walter H. O'Keefe, who saw action in two wars and now is stationed with the 9th Marine Corps Reserve and Recruitment District in Chicago says, "Christian young fellows will perhaps never again have the opportunity to witness for Christ they get in a service camp."

"Funny thing is," he adds, "they'll sing 'I'll go where You want me to go' on Sunday. Then on Monday when they get their draft notice the first thing they think of it, 'How can I get out of this?' "

Result, he says, is that Christians come into the service with chips on their shoulders. They let expediency take the place of Christian principles.

Best thing for a boy to do is just to let it be known he is a Christian. He'll do this by praying unashamedly, reading his Bible openly, refraining from swearing. Others will soon notice.

"They'll call you 'Deacon' or 'the Parson,' " O'Keefe says. "They'll ride you heavily—but they'll respect you. When fellows had a problem, they used to come to me. 'Got a minute, O'Keefe,' they'd say. Then I had a chance to get in a word about Christ."

But the serviceman who is an effective witness must be well grounded spiritually. No hit or miss church program is enough. The farewell party and occasional letter won't do.

The Lutheran Church Missouri Synod is credited with doing a good job of caring for its servicemen.

Before the boy enters the service he is counseled by his pastor. The pastor sends the name and address of the inductee to synod headquarters in Washington, D. C. If there is a chaplain from the denomination at the post to which the boy is assigned, they forward the name to him. If not, the name is sent to the church nearest the base. It is the responsibility of this church to contact the serviceman.

The Missouri Synod has a spent a half million dollars on its program. It includes literature distribution and operation of service centers at points of embarkation. Each center employs an ordained pastor.

What can the individual church do for its boys in service?

Here are some suggestions:

- Boys of draft age should be counseled in a special class. It should be taught by an ex-serviceman in cooperation with the pastor. It should aim to prepare the boy spiritually and also to alert him to conditions he will find in the service.

- The church should make sure the inductee knows how to contact Christian groups. He should be told to talk to the chaplain. He may be one of the excellent evangelical chaplains now serving with the armed forces. The boy should know about such groups as the Navigators, the Christian Military Men's Committee and the Evangelical Big Brother Club. He should know where the nearest Christian service center is located.

- Letters should go to chaplains, directors of Christian service center and other Christian servicemen where the boy will be stationed. They should be on the lookout for the recruit.

- Constant contact through correspondence should be maintained. Letters of encouragement from the church members and the church as a whole will make the boy feel he is not forgotten. Christian literature should be channeled to the boy. A good idea is to give the departing serviceman a subscription to a Christian magazine.

- Church people should uphold the boy in prayer—and let the boy know they are doing so.

- Church members should, of course, do all they can for boys from other churches—and for unsaved servicemen. They can do this by working at Christian service centers, inviting servicemen into their homes and churches, taking the Gospel into Army camps.

Every church must do its utmost to bring its young men into a vital and certain knowledge of the saving power of Jesus Christ. Without this knowledge they are prepared to serve neither their country nor their God.

Active Bible classes like this one, conducted by Navigators, give spiritual nourishment.

Navigators' Photo

Boys need wholesome atmosphere of Christian service center.

Christian Life Photo

Sis Camille would do anything to lift the church mortgage—

anything but give up her sunbonnet-shield against the world.

by Mary Witherbee

UP AND DOWN, up and down went the black arms in the foamy suds sparkling in Carolina's February sun.

"Huh! No chile of ole Camille is gwine to be married in a unsanctimonious church! No, suh! No deedy!"

Red geraniums bloomed in tin cans on the porch of the tiny cabin. From under a big black cauldron in the yard fagots of pitch pine sent a tendril of pungent smoke winding upward. Two chairs facing each other bore on their laps a wash tub before which, with skirts pinned up about her ample waist, sneakers on her feet and an all-enveloping sunbonnet on her head, stood Sis Camille. Like a machine she rocked up and down, up and down, plunging her knotted arms into the suds.

Straightening up for a moment's rest, she took off her bonnet and fanned herself with its wings.

"There's only a smidgin left to pay on that mo'gage," she sighed. "But even that takes a heap of doin'. If only I didn't have to wear this bonnet, seem's if I could earn much faster."

Beneath her bonnet's sheltering wings Camille forever hid her disfigured face. Years ago when her baby Penelope Audrey crept too near an ugly mule, Camille had snatched her to safety from beneath the flailing hooves. Camille would always bear the imprint of those flying feet.

She bent again over the wash tub. It was very hot, midnoon in Floral Creek. The landscape stretched in a sullen stupor to where the shriveled corpses of last year's cotton plants marched in converging ranks across the bare brown fields.

But Sis Camille's thoughts were with Penelope Audrey who was coming home from the Institute to be married in the new little church at Floral Creek. So new, in fact, that the doors were not on and the mortgage not off. But the doors would be hung next week. And with the help of Sis Camille and the Lord the mortgage would be raised at the same time. Then, blessed thought, the church could be consecrated, and Penelope Audrey married like quality—bridesmaids, wedding march and all.

Sis Camille rested her hands for a moment on the side of the tub while she contemplated this vision. Stooping, she wiped her hands on her petticoat, then fumbled around in its folds. Drawing from a pocket in her petticoat a roll of bills, she carefully counted them.

"Sure 'nough, Manassas," she said, nodding emphatically at the old hound dog sprawled under the jasmine, "this wash and one more for the big house, and we-all's gwine to have enough to give our share towards dat mo'gage. Ole Miss at the big house says she'll give the rest. Ole Man Mis'ry better lay off till this job am done."

The dog rose from under the tangle of vines and growled. Sis Camille hurriedly thrust the money into the wilderness of her skirt where the safety of her pocket nested. Pulling a dripping garment from the tub she twitched the sunbonnet closer about her face and turned to look at the stranger leaning on her gate.

He was a tall, spare man with a long nose which twitched as he spoke. Speak he certainly did! Neighborliness, flattery, cajolery—all were part of his stock in trade, second only to the feminine frippery, shoe laces and snuff in the telescope bags which hung from his shoulders by a leather thong.

Sis Camille was stony hearted, even when he unwound a length of figured dress goods which would make her the envy of the Creek.

"I never buys things at the door," she snapped. Picking up the heavy basket of wash she walked into the house.

Camille hung her sunbonnet on a hook inside the door and ran her hands over her hair.

"Whew!" she ejaculated. "It sho' does feel good to get that bonnet offen my head. I wish, O Lordy! how I wish I didn't never have to be ashamed no mo' 'bout showin' my crooked face."

All the long hot afternoon Camille went back and forth between stove and ironing board.

"Raisin' that mo'gage am a labor of love, Manassas. We-all knows it am labor, sho' nuff. But the Lord Jesus done more than that for us. He gived His life for us, He did."

Out in the yard the hens grew uneasy and joined the hog under the cabin. Clouds covered the sky and drank up the sunshine like blotting paper.

"We-all's got to get movin', Manassas, if we aim to get dis here wash home 'fore dem clouds break," Camille commented. " 'Twill add another bill for our roll." Even as she spoke, great drops began to fall, spanking the earth with a sound like popping corn.

Old Manassas whined and Camille, turning away from the window through which she could no longer see, busied herself putting pots and pans under leaks in the roof.

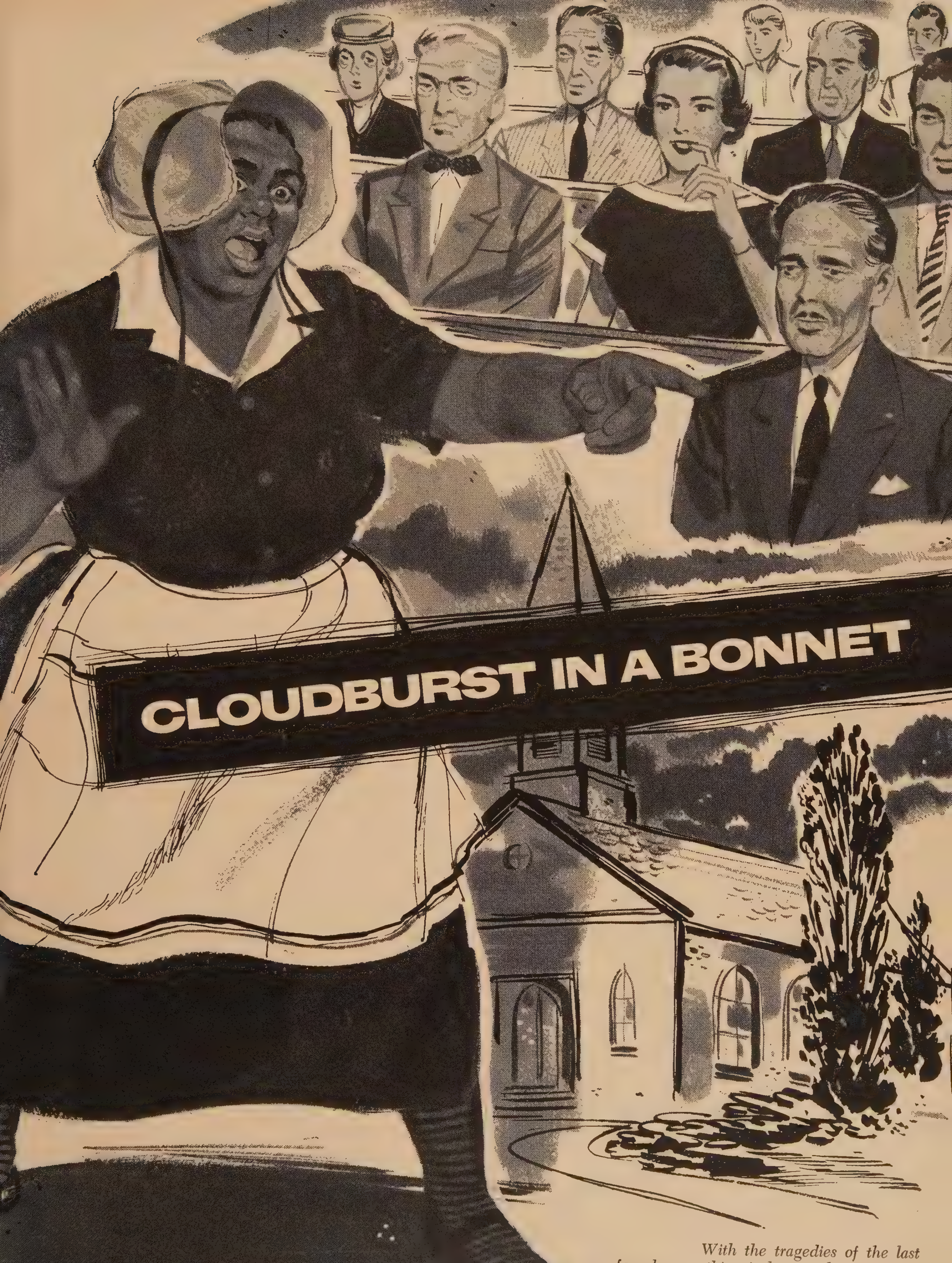
An hour later the storm began to subside. Camille looked at her yard. A bustling stream flowed through the center, tunneling under the tub and chairs where she had been working. Flowers and vines were bent and sodden.

"Mos' got ole Noah skun a mile." She chuckled. "Got to wait till tomorrow to tote de wash, Manassas. Come along to de store afore de light's gone."

She hurried along, picking her way between puddles. The Emporium was quiet. Where were the other women? Only a calamity could have kept them from coming to the store to compare notes about the storm.

ILLUSTRATED BY RICHARD MLODOCK

CLOUDBURST IN A BONNET



With the tragedies of the last few days seething in her mind, Sis Camille leaned forward and flayed her hearers.

She stepped into the dark, damp interior.

Tobias Johnson, his body slightly warped from a 60 years' war on the "mis'ry" and congenital inertia, turned from the lamp he was trimming and nodded dully to Camille.

"Come, come, Bro'r Johnson, leave yo' lamp. Dis ain't no Great White Way nohow. Where are all the women?"

But Tobias had no time to listen. He jumped up.

"What's dat?" His voice was excited as he flung open the door.

Peering into the dark Sis Camille saw the headlight of an engine on the track where no engine ought to be.

Tobias and Camille hurried down to the station with Manassas loping along behind. They joined the gaping crowd of Negroes. The engine puffed, panted and finally was silent.

"For the night, yes, and no one can tell how much longer," grumbled the engineer. "A cloudburst. The river's rized up on her hind legs. Trouble above, too. We're marooned nobody knows how long!" He walked away.

One by one, the passengers who had trickled from the steps for a breath of air swung themselves up again and disappeared to sleep away the night. Camille, calling Manassas from his investigations beneath the cars, turned toward home.

She recalled the empty Emporium and Tobias' dejection. He apparently was doing small business. Things looked pretty dark to Sis Camille.

She sighed as she thought of her disfigurement and the limitations it imposed. Straightening, she muttered, "Ole Camille cain't preach from de pulpit, but dat's de onliest thing she won't do for dat church!"

Morning smiled on the little cluster of houses at Floral Creek and the long black snake of a train. The sky, a vibrant blue, was flecked with clouds like puffs of feathers.

But the morning's sunny skies could not lift the depression from Camille's heart. She and Tobias had had a task to do. Now, apparently, she was left alone to raise that mortgage! She gulped her coffee as she struggled with her tears.

How much was in her roll of bills? She thrust her hand in her pocket. She could feel no reassuring wad bound with the rubber band. Fear gripped her. Frantically she turned the pocket inside out. Empty! Could she have dropped it in her hurry to tuck it out of sight from that peddler's sharp eyes?

The yard was swept bare by last night's rain. A deep runnel was draining the storm waters into the creek behind her cabin. Vainly Camille searched the yard and banks of the stream.

"The onliest mite we had toward de mo'gage!" she sobbed, calling on the Lord as she crept back and forth.

"How come Yo' let me lose dat roll, Lord?" she muttered. "First off I counted 'em, and then I snuck 'em into my pocket when dat peddler come. "S'pose I dropped 'em right here before his eyes! An' dere was de pig!"

Her aching throat grew tight. She longed to put her head down on the prickly grass and just give up. Nobody would care, not even God, for an old black woman with a twisted face. He'd let her lose her money. What did He care about her? Then the thought of Penelope Audrey spread through her mind.

"Baby, the world's jest sweeter because of yo' pretty face. I reckon de Lord loves His chillen black or white jas as I does yo'. 'N I reckon He's goin' to help me in His own way, 'n He ain't goin' to ask my advice about it."

She rose, straightened her bonnet and wiped her eyes on a corner of her apron. " 'Cast you' bread upon de waters an' it shall return unto yo'.' But I ain't never heard dat the Good Book say nuttin' about castin' yo' cash money!" She started back to the cabin.

She turned the corner and came face to face with a young man, a stranger, sitting on the edge of her porch. In panic she quickly grabbed her sunbonnet and drew it close, but not before the blue-eyed young man had seen

Two Sides to Talking

WHEN you don't like the TV program that comes on, you turn the dial. When you don't want to listen to the preacher, you "tune him out" just as easily.

They say that in most church services only about one-fourth of the congregation really is listening to the preacher at any one time. Most of us are experts at "tuning out" what we're not interested in or don't understand.

If you're a church member, you're a professional listener. You listen to the Sunday school teacher, the pastor, the missionary, the special visitor. Most of your church life is spent in listening.

But chances are you're sometimes a speaker, too. Whether speaker or listener, you have an obligation.

First, let's take you, the listener.

You can look like you're listening, even think you're listening, but be far away mentally.

Many people have heard the gospel message and have rejected it. Perhaps more have heard the gospel story over and over yet have never really listened to it.

A young pastor had hammered home a certain spiritual truth from his pulpit many times. One Sunday morning he brought out the same truth again. After the service a woman said to him, "Thank you for the truth you gave us this morning. I never have heard it before." Fact is, she may have heard, but she had not really listened.

Listening is not easy. You have to work at it.

What is the main line of thought the speaker is trying to develop? How does he go about developing it? Which of his points apply to me?

Listen with expectancy, a desire to learn and an eagerness to put into practice what you learn. If you do, God will speak to you.

Now, what about you, the speaker?

When you speak, do your listeners really listen? If they don't, what are you accomplishing? You're merely filling the air with empty sounds.

"Listening is the other half of talking," said an old hand at speech-making. "If people stop listening it is useless to talk—a point not always appreciated by talkers."

Before you put all the blame on the listener, honestly re-evaluate your message. Is what you have to say really worth while? Is it presented in a fresh and understandable manner?

If you hash over the same things every time you speak, no wonder your listeners get bored! Truth is eternal. But if you say that truth in the same way it's been said for the past 50 years, it won't be strange if there are some folks who find the Sunday school class or the church pew a convenient place to sleep!

An old Scotch minister saw one of his "listeners" sound asleep. "Donald, wake up!" he said. "If you can't keep awake any other way, take a pinch of snuff."

"Ah!" Donald replied. "Put the pinch of snuff in the sermon!"

Unless you are able to contact the mind and understanding of your listeners, you have failed.

A great Bible teacher once said, "I can't keep awake in a religious service where there is no practicality." His aim as a minister, he said, was "to preach a religion 6,000 years old appropriate to the present time, and never to be dull."

An inspiring message must be fresh, interesting, challenging and heartwarming.

Here are some tips:

- Dot your message with illustrations and anecdotes. They'll revive flagging interest.
- Don't use trite expressions and over-worked phrases. They're the quickest way to numb listeners.
- Vary the pace of your message with the unexpected. That way your listeners won't always know what you are going to say before you say it!

Communication is a two-way street. A breakdown in either lane can cause a traffic jam. Good speaking, good listening—they're both necessary.

her face and had given a gasp of astonishment.

"Auntie," said the young man, quickly recovering, "Auntie, I've been exploring around here, and I've come to rest on your porch. It's the coziest place in the whole creek. I'm one of those people from the train down there. I'm an actor, Auntie, and a hungry one. I can eat make-believe food on the stage and be happy. But what I need is corn pone. You wouldn't want me to starve to death, I know, for want of a hot bite?"

Sis Camille had a heart to match her waistline, and the young man's smile was ingratiating.

"Yo' jest keep yo' settin', honey, and I'll give yo' a tuck-out quicker'n a possum can climb a tree."

She was back in no time at all with corn pone and smoking hot bacon. Then they both sat on the edge of the porch and talked, while the young man ate. Before she knew it, Camille had told him about the mule's kick and the hardship it had meant for her.

"Dey don't nobody want to see a woman with a cheek like a human on one side and de image of a hoof on de other." Camille looked down to hide her trembling mouth.

"Now, Auntie, there's no use letting it hinder you all the rest of your days! If you had a little snack-shack near the station, you could make real money, and no one would think of your face for dreaming of your pancakes!"

Sis Camille shook her head sorrowfully. "I sho' does need a powerful sight of money. I knows yo' means well, but I never could show my face to strangers. De bes' I can do is to keep my heart filled wif riches and my sunbonnet on my head."

She rose and took the now empty plate. Nodding bravely, she added, as dismissing her caller, "Now don't yo' fret, young man. I jest got to keep it covered and de Lord won't never let my face stand in de way of serving Him."

Sis Camille watched the young man as he strode away. She pondered his words and the money she might earn. *He jest thought to help me bear wif it. Anyways, ole Camille would jest die in her tracks befo' she'd let a passel of white folks see her face all naked.*

She heaved a sigh and taking up the basket of wash for the big house, went out to harness the mule.

The day was far spent when she neared home. The mule had been slow. Then, too, she had stopped to talk with the servants. The sun had gone down. Here and there a candle flickered before an open window.

"De days of miracles am past," sighed Camille, and she let the reins sag on the mule's back.

As she neared the end of the road, she could see the outline of the new little church nestling under the trees, its fresh timbers in relief against the dusky pines. Light streamed from its windows and now and then a burst of laughter. In amazement she pulled the mule to standstill. She felt that her eyes must have tricked her. This was not church night. Yet there was the church and the service in it was not "divine." Tethering the mule to a tree, Sis Camille trudged determinedly down the road.

Turning up the rough pathway from the road, she slowly drew near the door. A laughing, mocking crowd filled the church. In the pulpit stood the young man she'd fed earlier. Alternately he pleaded and exhorted his hearers in grotesque imitation of a sermon. Cries of "Hear, hear!" and "Attaboy!" urged him on.

No one noticed the dark form at the door. The shrouding sunbonnet concealed a face whose expression changed from incredulity to righteous wrath. Slowly, very slowly, the squat form entered the church and moved down the aisle—shoulders hunched forward, chin down.

Reaching the front of the church, Camille stepped upon the platform beside the pulpit. Scorn shot from her black eyes. Her voice trembled in unaccustomed anger.

"Young man, from what mud hole did dis here storm toss you' to de place of worship? I fully knows you' have a mouth an' stummick. I thought yo' had a heart. But I reckon I'se mistaken."

Her heart bursting, Sis Camille flayed him. As the tragedies of the last few days seethed in her mind, this desecration of her church was the match set to ready tinder. Her audience listened with sober faces.

"Dis am de house of de Lord! Yes, it am an earthly tabernacle. De other temple am in de heart. De hands what built dis here church is all hard an' sweated with work—hands what don't have no manicure nor flashy rings, nor time to play. Hard hands."

Like a challenge she thrust one black hand toward her audience, while with the other she held her bonnet tightly closed.

"Dese hands have burned an' sweated over de ironin' board an' de wash tub to get together penny by penny money for to pay de mo'gage on dis church. All day an' mos' of de night dey has been arubbin' an' ascrubbin' with no time for rest and foolishness. Look at dem!"

Somewhere down the road the insistent call of the whippoorwill began to fret the quiet of the night.

"While you-all am achasin' over de earth, eatin' of fancy food, Tobias an'

(Continued on page 57)

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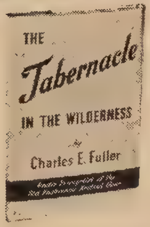

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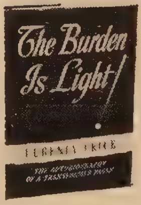

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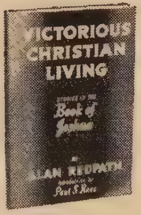

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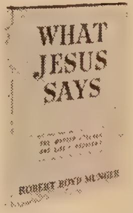

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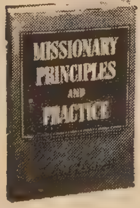

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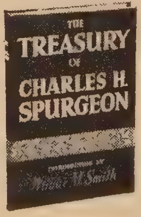

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Christian Bookstores Come of Age

SUPPOSE you were a Sunday school teacher a few years ago and wanted a book on how to improve your teaching. Or you were a parent who wanted a Bible for one of your children.

You had these choices: You might write for a catalog from your denominational publishing house. You'd read the description, order, then sit around waiting for the merchandise to arrive, hoping it would be what you really wanted. Or, if you were fortunate enough to locate a dimly lit Christian bookstore hidden away in an upper floor of an office building, you could browse its musty shelves.

Today as a Sunday school teacher or Christian parent you face an altogether different picture.

Thanks to the vision and initiative of thousands of Christian bookstore managers, you can find one or more Christian bookstores in every city of size in the U.S.

What's more, the stores are brightly lighted and attractively furnished. You can make your selections from a wide variety of books, records, Bibles, Sunday school and church supplies and equipment.

Clearly, today's modern Christian bookstore is the mid-century miracle of evangelical Christianity.

Two months ago at the sixth annual Christian Booksellers Association convention in Washington, D.C., a record 881 registrations were chalked up. This is an 11 per cent increase over registration for the 1954 Chicago meeting.

Christian Booksellers Association organized in Chicago in 1950. Its fast rise underlines the wide-awakeness of the modern bookseller.

One bookseller features a corner for the kiddies with small-sized chairs. They leaf through attractive books written for them while an informed clerk waits on Mommy and Daddy.

Another sponsors a Christian lending library serving a dozen churches. Still another puts on workshops on better teaching methods in the Sunday school. Teachers and superintendents from ten denominations attend.

How many Christian bookstores are there? Estimates put the number of class A stores somewhere near 1,500. There are another 1,000 church booktables and parlor book corners in private homes—potential bookstores five years hence.

These, together with the growing number of religious book departments in secular bookstores and gift shops provide a grand total of roughly 3,000 religious book and supply stores.

But the number is growing so rapidly it is difficult to guess how many there will be in another year.

To help chart the situation CHRISTIAN LIFE conducted a survey, found that there are 150 per cent more bookstores now than in 1945. In other words, for every bookstore in operation before 1945, there are now two and a half units.

At this rate more than 750 additional outlets may be in business by 1965.

Last January CHRISTIAN BOOKSELLER made its debut. It is a Sunday Magazine, Inc., publication and a sister to CHRISTIAN LIFE Magazine. The enthusiastic reception it got amazed leaders in Christian publishing circles.

Beginning as a quarterly trade journal it has now been upped to bimonthly status. It gives the bookseller current listings of all evangelical books published, plus authoritative how-to-do-it articles and many other features.

The thinking of modern-day Christian retailers is this:

We have a missionary purpose in serving persons and churches. However, we're business people too. We're entitled to a fair price with a profit. Then we can give better service.

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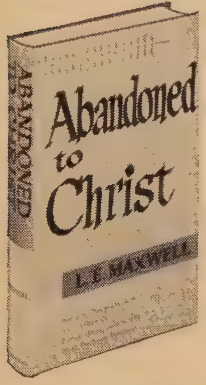

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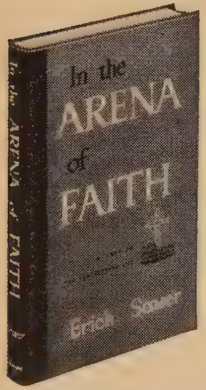

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Tired of using the same old handcraft methods in vacation Bible school? Your bookseller will help you. Each spring one store sets up a handcraft demonstration. An instructor shows just how the items are made. The store provides a list of dealers carrying the necessary handcraft material. This service didn't net the bookseller a penny, but it earns the loyalty of grateful vacation Bible school superintendents.

Make friends with your local Christian bookseller and visit his store often. You'll find it pays.

Photo by Roger Heidelberg

WHETHERHOLT: *THE APOCALYPSE*
"It lifted me into the 'heavenlies.' "

Photo by Weldon D. Woodson

LINDEKUGEL: *THE WITNESS*
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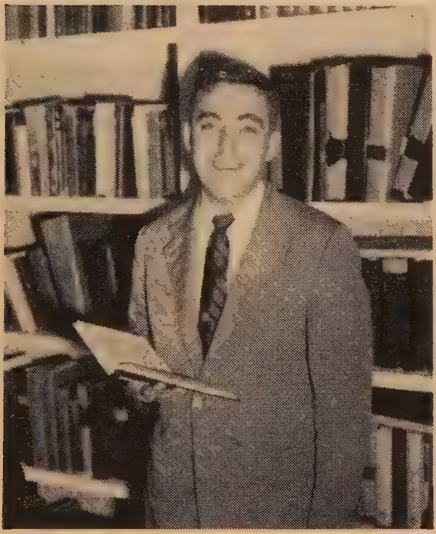
Photo by Jack Middagh

GALLAGHER: *THE LIFE OF PAUL*
"Appeals to Christians and non-Christians."

'The Book I'm Giving'

"What book are you giving this Christmas? Several Christian book lovers answered this question for *Christian Life* correspondents. Here are their replies.

Photo by Keith Davis

GESKE: *SUGAR CREEK GANG* SERIES
"Their adventure has strong appeal."

NOTHING beats a book for making friends. A thoughtfully chosen book that meets a need will cement a friendship for life.

What better way to show your regard for a Christian friend than by giving him a Christian book? And it's a fine way to introduce a non-Christian to the Friend of friends, Jesus Christ.

Sometimes it's hard to decide what book to give. Shelves of Christian supply stores groan with good selections—fiction, non-fiction, devotional, biographical.

To give you some hints, CHRISTIAN LIFE asked a number of Christian book lovers what book they are giving this year and why. Here are their answers:

Beverly Lindekugel, San Gabriel, Calif.: "*The Witness* by Grace Livingston Hill is on my list for my boy friend. See what it says on the jacket? 'They had taken Steve Marshall by force to witness a cheap, vulgar performance. Steve was a "goody-good"—but when fire broke out at the performance he took control of the excited crowd and died a heroic death in saving his classmates.' My boyfriend admires fellows like Steve. That's why I know he'll eat this book up."

Mrs. Jake Whetherholt, Memphis, Tenn.: "I'm buying *The Apocalypse* by J. A. Seiss for a very close friend. It is a series of lectures on Revelation. We are studying the Book of Revelation together in our Bible class. Reading *The Apocalypse*, I was lifted into the very 'heavenlies.' "

Walter Gallagher, Jr., Roslyn, Pa.: "I'm giving *The Life of Paul* by James Stalker. It would interest Christians and non-Christians alike. Most important is the plain message of salvation in the book. It really makes Paul live as a real person. Men perhaps would enjoy this book more than women."

Joyce Bretz, Salem, Ore.: "I will give *Not My Will,* by Francena Arnold. The plot is so intriguing and holds reader interest all the way through. Once you start reading it you don't want to put it down. This book is especially good for a young person who is facing important decisions in his life."

Edna Kirby, Memphis, Tenn.: "I'm buying *Joy Bells* by Lizette K. McCall, a book of short devotions. My grandmother's Sunday school class is giving it to an elderly class member for her birthday. I like the book's simplicity. It

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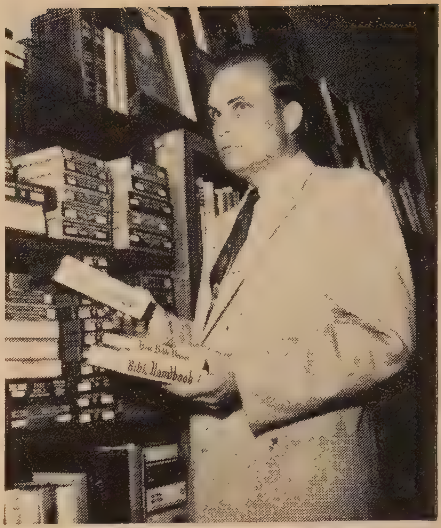

Photo by Keith Davis

WILLIAMS: HALLEY'S *BIBLE HANDBOOK*

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Mrs. David E. Geske, St. Paul, Minn.: "I have six children of my own and am superintendent of a Sunday school of 650. I think I am in a position to know that good fiction with a definite Christian lesson can be used effectively with boys and girls. That's why I'm giving books in the *Sugar Creek Gang* series by Paul Hutchens. Their adventure has a strong appeal."

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The Rev. Paul Williams, Gladstone, Minn.: "Henry H. Halley's new *Bible*

Photo by William S. Deal

BRETZ: *NOT MY WILL*

"It's good for someone facing decisions."

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REILY: *PEACE WITH GOD*
"Authority on spiritual matters."

Handbook just fills the bill for a relative of mine who is a seminary student. I know the value of the *Pocket Bible Handbook* and *Best Bible Verses* in a minister's busy life. Now that they have been printed in a single volume I think it is an especially good buy as a gift for a seminarian or minister. I've used this book again and again. It puts so much wonderful information and inspiration right at your finger tips."

If these suggestions don't fill the bill for you, ask your Christian bookseller to help you. There's sure to be a Christian book suited to every person on your gift list.

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THE late President Roosevelt said, "The only thing we have to fear is fear itself."

The Bible says, "Perfect love casteth out fear." That Perfect Love is found in a Person Who has the power to remove hate, pride, greed and lust, because in Him only are found the attributes of perfection.

If you do not know this Person, you can never know peace and freedom from the harassing cares and worries of life.

If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His Name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathways of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

Further information about this One Who freely gives rest and peace to those who seek, can be had by writing How To Be Saved, *Christian Life* Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.

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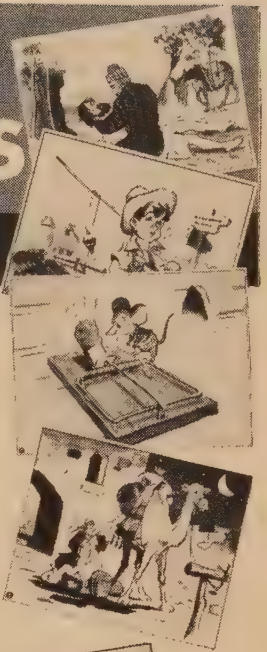

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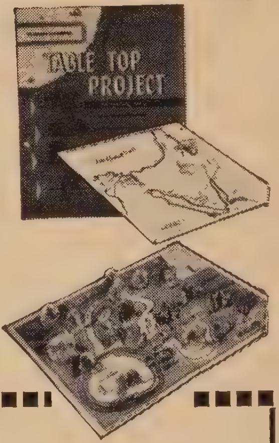

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What Are Christians Reading?

'Heavy,' non-fiction books that laymen shunned a few decades ago now are the best sellers.

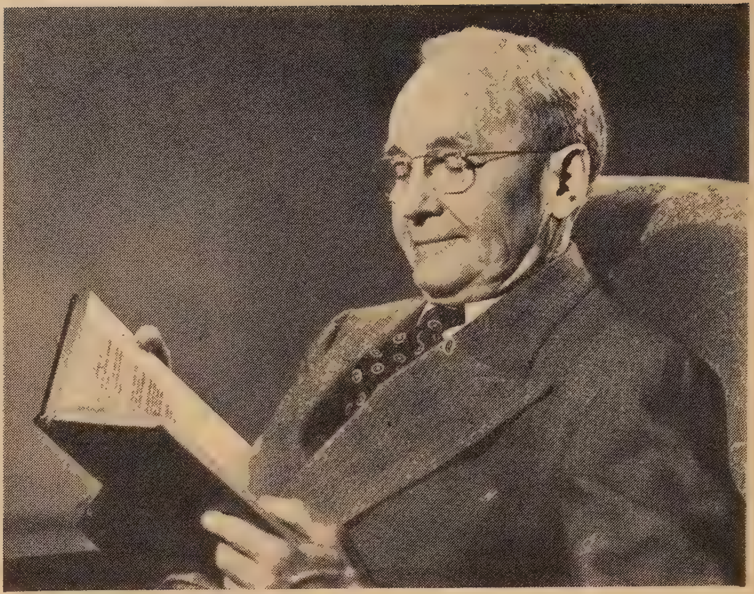

Photo by H. Armstrong Roberts

Christian books are getting better, and more Christians are reading them.

DROP in at your local Christian bookstore, buttonhole the manager and calmly ask, "How's business?"

No doubt, your bookseller will say, "Pretty good. Better than last year. More people are reading books—more books." And no doubt he will have you sold on a couple volumes before you leave the store, too.

Your bookseller is an expert in books. He not only knows what people read, but also why, how much and what they'll spend for it.

If he's an old-timer in the field, he might comment that Christian books are getting better. Once, church folk were almost ashamed of the cheap-looking, jumbledly-written books that they had to buy in ramshackled, dingy halls called Christian bookstores.

Cryptic remarks were tossed at the tripe being offered. But you aren't hearing those remarks very often today—at least from people who know.

Times have changed, and so has the Christian publishing business.

Today, Christian books are taking their place among best-sellers; Christian booksellers are becoming experts, not only in books, but also in keen business techniques. A lot has happened in a couple of decades.

Today's Christian favorites are in the non-fiction bracket. Inspirational books are selling well.

Angel Unawares by Dale Evans, *Peace With God* by Billy Graham, *Prayers of Peter Marshall* by Catherine Marshall and *The Burden Is Light* by Eugenia Price have all found thousands of readers across America.

Daily devotional books are always tops. In the crucial '50's people from all walks of life have turned to find comfort in brief devotional readings.

But "heavier" books have climbed in popularity, too. Subjects about which the laymen knew nothing a few decades ago are now the themes of rapid-selling books.

Bernard Ramm's *The Christian View of Science and Scripture* is typical. It hit a subject of keen interest and it's selling as many copies to housewives as it is to ministers and professors.

"The Second Coming" is a similar subject. People are wanting to read more about it, wanting to clarify their thinking on this doctrine.

During the grim reality of World War II, Christian fiction as well as secular fiction struck a high in popularity.

The amazing success of Novelist Argye Briggs in post-war years gave a new dignity to the Christian novel.

But then came TV. Some thought the entire book business would suffer; but only the most lengthy novels were hard pressed.

One grizzled veteran of 40 years in the book business said that fiction had dropped 25 per cent since World War II.

Today you'll see few novels of 300-400 pages on the market.

Startling exception in fiction is *Maid of Israel* by Tolbert Ingram which sold 10,000 copies within three weeks after it was published last spring.

But most popular today are shorter novels, 100-250 pages long. They are striking back hard at the cheap paper-bound secular fiction which has invaded the newsstands with sensational success since 1945.

In the children's field, various series of thrilling tales are the leading sellers. *The Sugar Creek Gang*, *Winky*, *Ken*, *Jungle Doctor*, *Ginger* and *Patty Lou* all have a faithful and rapidly growing following.

In addition, parents are getting Christian books. Bible story books make interesting family reading. Practical help in raising children for God is now available in book form.

Naturally, Bibles are always on top of the bookstore business. New translations and versions have been amazingly successful. Besides the controversial Revised Standard Version which has sold nearly four million copies in three years, translations by Williams and J. B. Philips have also sustained popularity.

Biggest news for the hard-to-please customer is the wide assortment of books now available. It's a far cry from the days when only stodgy sermons and namby-pamby fiction were on hand. Now bookstore patrons are amazed at titles such as *How To Usher* or *How To Plan Parties for Juniors*. This means that gift book selections are easier now.

Naturally, such books never hit best-seller status, but they have done much to enhance bookstore popularity. And they are one of the big reasons why more people are reading Christian books.

Another big reason is the church library. Pushed by groups like the Southern Baptists and the Christian Education Partner Service, libraries are becoming necessary branches of church ministry. Some preachers refuse to pastor a church without a going library.

Libraries are moving from damp and cramped quarters and church people are beginning to read. As they become familiar with books, they trek to their local bookstore and see what books they can buy for home bookshelves.

Of course, it is still a minority of Christians who read Christian books. But the percentage is increasing. And chances are that many more will be won over to Christian books before 1955 is ended.

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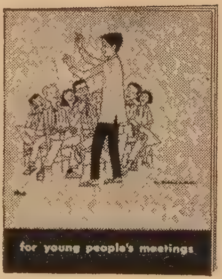

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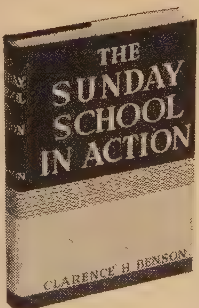

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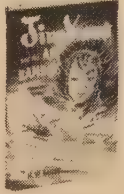

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Here's where the 10 to 13-year-old boy has his inning. Adventure and excitement combine to interest the reader while he learns some fine Christian lessons.

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Christian Life photo

Array of Bibles can be confusing, but bookstore clerks will be glad to aid in your selection.

How To Select a Bible

There's a Bible to fit every need. If you're a teacher, pastor or lover of the Word, read on.

AS LONG as you are going to put out hard-earned money for a Bible you'd better make sure you're buying the best. The best buy does not always bear the highest price tag. The point at issue hinges on the question: "For what purpose will the Bible be used?"

Some pulpit Bibles cost more than $150, but it would be an unusual sight to see a teacher carting one down to the corner church on a Sunday morning. It's equally ridiculous for a pastor to cram his notes into a thin-margined Bible.

The following suggestions are designed to help you in Bible-buying, but they won't mean much unless you keep in mind the purpose for which the Bible is to be used.

A Bible-plus for Sunday School Teachers. Many experienced teachers advise using the same Bible in teaching the lesson that is used in preparing it. If this is so, it follows that the Sunday school pedagogue's Bible ought to be large enough to insure good-sized, readable type but not so large that it would be a back-breaking experience to cart it to and from church.

Among others, there are two which meet these qualifications. They include a concordance, a Bible dictionary, topically arranged texts, outlines of the sixty-six books, charts, maps, listings of miracles, parables and prophecies, plus a host of other significant and helpful material.

One of these is published by the John A. Dickson Co. It is called *The New Analytical Bible.* The other is known as *Thompson's New Chain-Reference Bible.* Publisher is the B. B. Kirkbridge Bible Co.

A New Testament which does the best job of illustrating recent archeological and historical information is the American Bible Society's *The Good News.* It is a rotogravure picturebook, has 566 pictures including plates of mosaics, coins, statues, pottery, paintings, ancient cities. There are pictures, many persons, places and things which enrich the reading of the New Testament. The book measures 8¼ x 11 x ½ inches and sells on a non-profit basis for $2.

Two Bibles for the Preacher. It's wise not to be arbitrary in this matter of selecting a preacher's Bible. But at least this much may be said: there appears to be weighty evidence that a preacher should have at least two Bibles—one for study and the other for pulpit use.

A pastor's study Bible is—or ought to be—well-worn and marked. This is an argument for the two-Bible practice. An ideal study Bible is a *Wide-Margin Bible* (Cambridge) which could be used for a life-time. Each page includes a single 1¾ inch column of the King James text, a ⅜ inch column of cross-references and a wide 4 inch margin for notes. The paper is specially prepared so the user can write on it with either pencil or pen. It sells for $15. If the *Wide-Margin Bible* is used for study, the Bible used in the pulpit might be a slim, pliable, readable-type text such as *Harper's Brevier Text Bible.* However, all the major Bible publishers have a wide range of editions suitable for pulpit use.

An Interpretative Translation. In the last 50 years there have been many attempts to translate the whole Bible or the New Testament into the present-day language of the people. Some of these versions have succeeded in this but in the process have lost some of the truth of the text. Others are the other way around.

One of the more recent endeavors is that of J. B. Phillips. Well-known and widely read are his translations: *The Gospels Translated into Modern English* and *Letters to Young Churches—A Translation of the New Testament Epistles.* His third work on the New Testament, *The Young Church in Action—A Translation of the Acts of the Apostles,* is due from the press on Oct. 11 (Macmillan, $2.50).

These easy-to-read texts are more than just translations. They penetrate the field of interpretation. Yet they stand among the best in common-speech renditions and are a source of help to Bible readers.

Bible Reading in the Home. Here, too, there is a wide selection. Bible publishers have an extensive stock of beautiful editions which are of special service to home readers.

John C. Winston Co. is marketing a Bible ideal for home use. It has large type, includes a calendar for Daily Reading (reading the Bible through in one year) and a helpful "Where To Find It" section. References are given for topics such as the mercy of God, remedy for the blues, relief in times of illness, or trouble, courage for your work and help when despondent.

Oxford University Press has a Bible designed for reading ease. A boldfaced type is printed on ultra thin India paper which accounts for its exceptional 1⅛ inch thinness. Other publishers have similar editions for home reading.

Bible publishers are continually seeking to meet every genuine need in Bible design and craftsmanship. So before selecting a Bible you ought to familiarize yourself with the array of Bibles at your neighborhood Christian supply store. Whatever else you do, keep in mind the conditions under which the Bible is to be used. If you keep looking you're sure to find just the Bible to meet your special need.

And while you're in your Christian supply store, browse around. It's a good habit to cultivate.

To help you choose wisely, four authorities recommend . . .

Ten Books Every TEEN-AGER Should Own

Selections by Robert A. Cook
President, Youth for Christ International

- The Pilgrim's Progress. By John Bunyan.
- Imitation of Christ. By Thomas a Kempis.
- Youth's Courtship Problems. By Alfred L. Murray.
- How to Live the Victorious Life. By An Unknown Christian.
- Streams in the Desert. By Mrs. Charles E. Cowman.
- Hudson Taylor's Spiritual Secret. By Dr. and Mrs. Howard Taylor.
- The New Testament. By Charles B. Williams.
- Foxe's Christian Martyrs of the World. By John Foxe.
- Life on the Highest Plane. By Ruth Paxson.

Ten Books Every PASTOR Should Own

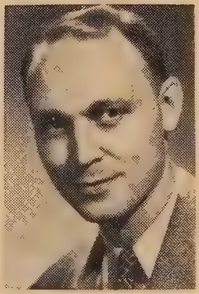
Selections by Harold J. Ockenga
Pastor, Park Street Church, Boston

- Young's Analytical Concordance to the Bible. By Robert Young.
- Dictionary of the Bible. By John D. Davis.
- Webster's Unabridged Dictionary.
- Greek New Testament. By D. Erwin Nestle.
- Thayer's Greek-English Lexicon of the New Testament. By Joseph Henry Thayer.
- The Hebrew Bible.
- Hebrew-English Lexicon. By William Gesenius.
- Nave's Topical Bible. By Orville J. Nave.
- Roget's Thesaurus of the English Language. By C. O. Sylvester Mawson.
- The Pilgrim's Progress. By John Bunyan.

Ten Books Every SUNDAY SCHOOL TEACHER Should Own

Selections by Clate A. Risley
General Secretary, National Sunday School Association

- The Pilgrim Bible.
- A Bible Concordance (Cruden's, Young's or Strong's).
- A Bible Dictionary (Davis' or Smith's).
- Westminster Historical Atlas of the Bible. By G. Wright and S. V. Filson.
- Psychology for Christian Teachers. By Alfred L. Murray.
- Children in the Bible School. By Lois E. LeBar.
- The Story Teller in Religious Education. By Jeanette Perkins Brown.
- Christian Education and the Local Church. By James DeForest Murch.
- The Christian's Secret of a Happy Life. By Hannah Whitall Smith.
- N.S.S.A. Workshop Outlines, a Sunday School Encyclopedia. Published by the National Sunday School Association.



Ten Books Every FAMILY Should Own

Selections by Kenneth N. Taylor
Director, Moody Press

- The Gospels and Letters to Young Churches. By J. B. Phillips.
- Egermeier's Bible Story Book.
- A Hymnal (One copy for each member of the family).
- Training Your Child for Christ. By Edith M. Gunderson.
- Fun with the Family. By Marion Leach Jacobsen.
- Selections from the Moody Colportage Library.
- In His Steps. By Charles M. Sheldon.
- The Jungle Doctor series. By Paul White.
- The Sugar Creek Gang series. By Paul Hutchens.
- Foxe's Christian Martyrs of the World. By John Foxe.

Christian Buyers' Guide

Christian supply stores are spotted in virtually every city of size across the country. This listing—another *Christian Life* first—will tell you the location of the store nearest you. Shop there for all your book needs.

ALABAMA

ANNISTON—F. O. Cobb
Evangel Book Store, 17 E. 11th St.

ATHENS—B. L. Fudge
The C.E.I. Store, West Side Square (P.O. Box 858)

BIRMINGHAM—Glenn V. Tingley
Radio Revival Book Room, 1820 N. 7th Ave.

DECATUR—Ira Schnell
Ira's Book & Gift Shop, 222 E. Moulton St.

DOTHAN—Ben Clendinen
The Clendinen Co., 1307 S. Oates St.

MONROEVILLE—Ernestine V. Hardin
Ernestine's Book & Gift Shop, 110 Pineville Rd.

PRICHARD—Mrs. D. Herbert Thing
Christian Book Store, 8 Fifth Ave.

TUSCALOOSA—Walter A. Liverman
Liverman's Book Store, 2010 7th St.

ARIZONA

PHOENIX—B. M. Stradley
Wes. Bible & Ch. Supply Hse., 1337 E. Culver St.

TUCSON—Pearl Goodwin
Gospel Supplies, 3132 N. Stone Ave.

TUCSON—James Pelaar
Christian Book Center, 318 N. Fourth Ave.

YUMA—Ruth M. Sparks
Yuma Bible Store, 1107 5th Ave.

ARKANSAS

JONESBORO—T. Richard Reed
Bible Hour Book Room, 409 E. Matthews

JONESBORO—C. F. Barnett
Lighthouse Book Store, 310 W. Monroe

LITTLE ROCK—T. O. Tollett
Baptist Bible & Book House, 718 Main

SILOAM SPRINGS—H. G. Stephenson
University Store, John Brown University

CALIFORNIA

AZUSA—N. E. Stocker
Pacific Bible College, Box H

BAKERSFIELD—Richard Stoffel
Bakersfield Bible House, 1632 19th St.

BELLFLOWER—V. J. Kooiman
Gospel Book & Gift Shop, 17321 Bellflower Blvd.

CHICO—Mervin Parsons
Chico Christian Center, 122 Broadway

EL CENTRO—Ethel Maupin
The Christian Supply Store, 612 State St.

ESCONDIDO—Willie Mae Hickey
Christian Art Studio, 639 N. Broadway

FRESNO—Dan W. Jantz
Fresno Bible House, 2027 Kern St.

GLENDALE—Leone Keith
Partner's Christian Bookstore, 134 N. Maryland

HAWTHORNE—David A. Dillon
Centinela Valley Bk. & Bible Hse., 935 S. Hawthorne

HOLLYWOOD—S. J. Hansen
Hansen's Church Films, 1463 Vine St.

HOLLYWOOD—D. Stanley Engle
Hollywood Gospel Supply Center, 1445 N Vine St.

INGLEWOOD—Douglas H. Lasher
Best Book & Bible House, 229 E. Queen St.

LONG BEACH—Clarence C. McCall, Jr.
Lighthouse Gospel Bookstore, 840 Pine Ave.

LONG BEACH—Howard W. Sager
Sager Lakewood Bookshop, 4203 Montair Ave.

LOS ANGELES—Dwight Breiner
American Baptist Publ. Soc., 352 S. Spring St.

LOS ANGELES—B. H. Cook
Berean Book Rooms, 345 S. Hill St.

LOS ANGELES—Irving G. Hoff
Bible Hse. of Los Angeles, 927 S. Westmoreland Ave.

LOS ANGELES—
Biola Book Room, 560 S. Hope St.

LOS ANGELES—Stephen L. Testa
Catholic-Protestant Tracts & Bks., 5166 Ruthelen

LOS ANGELES—O. T. Andress
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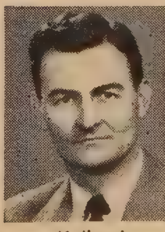

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YOU'VE NO DOUBT noticed that Book Editor Kalland's reviews are missing this month. Instead, CHRISTIAN LIFE's editors have brought you the big "Christian Goes to Market" section—a special feature designed to aid Christian book buyers. Next month Kalland will be back with his well-written column reviewing job offerings by Christian publishers. Base your choice of a Christian book on CHRISTIAN LIFE reviews, then go to your local Christian supply center to buy it. When you do, tell him you read about it in CHRISTIAN LIFE.

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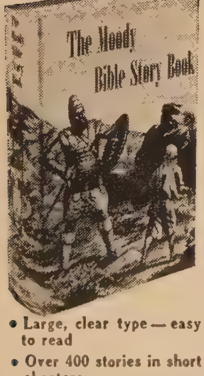

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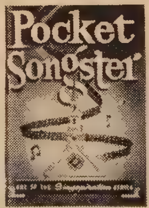

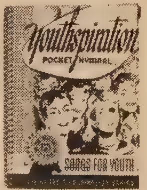

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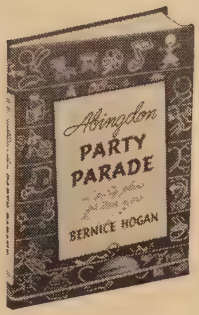

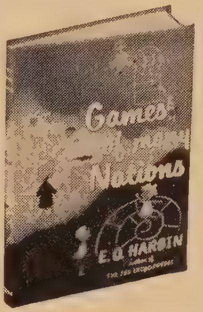

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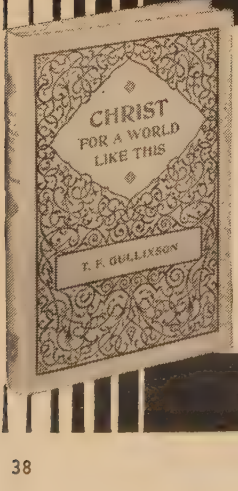

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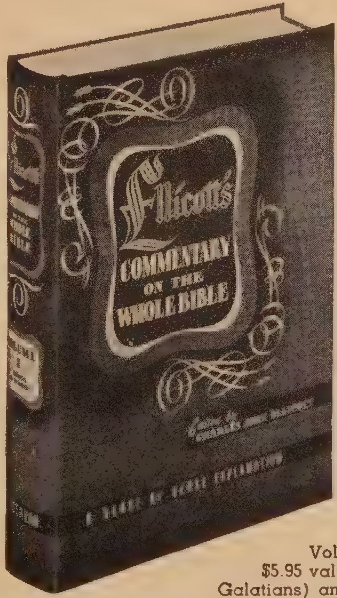

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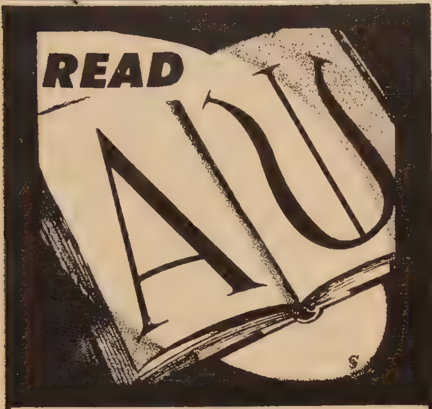

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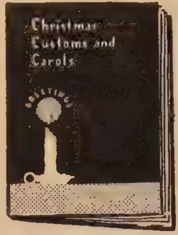

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Wide World Photo

Two of ten survivors of the flood stand barefooted on site of what was once Camp Davis.

Christian Campers Meet Death

TWELVE-YEAR-OLD Billy Liebfred, vacationing at his preacher-grandfather's camp near Stroudsburg, Pa., put together a little "Noah's Ark" out of tires and bits of wood. Someone jokingly asked him, "When's the flood coming, Billy?"

That night Billy was dead. So were 37 other Christians—mostly women and children—who were at the camp run by retired Conservative Baptist Minister Leon J. Davis of Nanuet, N. Y. Only ten of 47 campers survived when the camp was gouged away by the most savage flood in the history of the northeastern U.S.

For 18 years Christian families have been summering at Davis' camp. It was a nice spot on winding Brodhead Creek, right next door to Evangelist Percy Crawford's Pinebrook conference grounds. In the evenings the young people attended meetings at Crawford's camp. From a few cottages the Davis camp enlarged to 15 buildings. Fathers sent their families to the camp, came up on week ends.

On Thursday, Aug. 18, campers noticed that the normally placid Brodhead was turbulent and rising. Mr. and Mrs. Henry Hartig of Brooklyn, N. Y., penned a postcard that noon to Mrs. Marion Liebfred (Billy's mother and daughter of the Davises). "Creek rising rapidly and we are beginning to become concerned," wrote the Hartigs.

That evening it was apparent a flood was coming. The campers headed for the highest spots in the camp. One group took refuge in the cottage where Mrs. Bertha Polly, 80, mother of Davis, was staying. Another group took food, blankets and water to the attic of the Davis' house (they were not in the camp).

The Christians crouched together, singing hymns and praying. Then they heard a terrible roar. It was a wall of water 30 feet high rushing toward the camp. Upstream three dams had broken consecutively. The river, swollen by rains on the tail end of Hurricane Diane, went wild.

In another instant the water hit, crumbling both buildings where the campers were huddled, tumbling them into the swirling waters. In 15 minutes it was all over. There was nothing left of Camp Davis.

Those who lived survived by grasping pieces of wreckage. Many bodies of those who died were swept far downstream, battered beyond recognition.

The father of little Billy Liebfred dug through rubble for four days looking for his son's body. The bodies could be identified only by wedding ring or bridgework or finger prints.

Four men lost their entire families. One of them is a missionary in Africa. His wife and son were to have sailed in two weeks to join him.

Mrs. Irene Weber, a survivor, lost seven members of her family.

Five of those who perished were members of Grace Conservative Baptist Church of Nanuet, where Davis was formerly pastor. They are Mrs. Polly, 80, Billy Liebfred, Miss Addie Anderson, 72, church secretary, Mrs. Catherine Donlon, 52, and Miss Elsie Orgera, 44.

Billy, it was reported, had hoped to enter the ministry. He took with him to camp his most prized possessions—his ukelele, his harmonica and his trumpet. On the way there he played over and over, "I've Got a Mansion Just Over the Hill Top." The song was sung at his funeral.

Broom Street Evangelical Free Church of Jersey City, N. J., lost ten members—seven children and three mothers.

Three girls escaped death because they left camp to attend a meeting at the Crawford camp. Adults there would not allow the girls to return because of the heavy rain.

Some of the campers at Pinebrook narrowly escaped the flood waters when a bridge collapsed just after they crossed over it. They could hear screams for help from the Davis camp. A newlywed couple (he is a member of Percy Crawford's radio quartet) lost car, clothes and wedding presents. Some campers stranded by raging waters were airlifted out by helicopter.

The Crawford camp lost half a dozen buildings and 40 acres of farmland was devastated.

Jubilee Camp, another Christian camp in the area, was partially flooded, but none of its occupants were harmed. They, too, were evacuated by 'copter.

It was reported that another 22 Christians were swept to their death in other parts of the Pocono Mountain area of Pennsylvania. It was hardest hit section of the eight flood-ravaged states.

A few days after the tragedy the Davises went back to the one and one-half acres that once was their camp. They could not find a recognizable stick of timber. Davis said the area looked like it had been scoured. It was covered with three feet of heavy stones. In one spot was a pile of rubble 40 feet high. From it came the odor of decomposing bodies.

All of Davis' savings were tied up in the camp. Through TV's "Strike It

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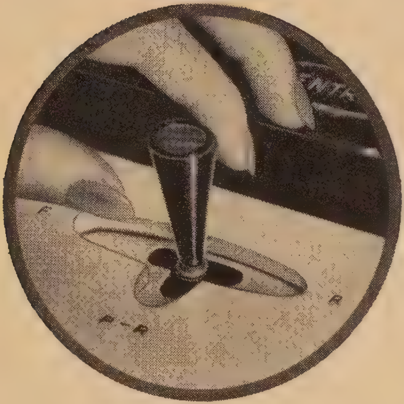

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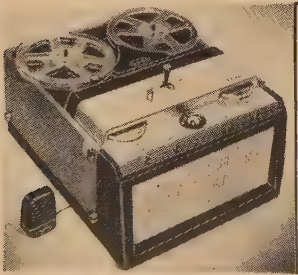

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International News Photo

A helicopter hovers over Pinebrook Conference grounds to evacuate marooned campers.

Rich" a week after the flood he received $405. Soldiers of a U.S. army unit gave him more than $200. Grace Baptist Church of Nanuet is building a fund to aid Davis. The survivors will be helped through another fund.

After two weeks many bodies were still missing. A Christian at the scene told of the hopelessness of people without Christ. She saw two people fighting over a body and then finding after finger printing that it belonged to neither of them.

Reporters covering the disaster said to a Christian couple looking for the body of a relative, "God is so cruel. He took so many from one place."

Answered one of the searchers: "They're better off where they can never be hurt again. They are in Heaven, for they believed in the Lord and were ready."

'Absurd Quotation'

TWO ATHEISTS summoned George Washington to testify for them (via an alleged statement they attributed to the first president). They were suing to stop the Post Office Department from printing "In God We Trust" on postage stamps. But they reckoned without Congressman Edgar W. Hiestand, a California Republican.

The atheists, John L. Manners and Walter B. Stevens of the National Liberal League, in their court brief, quoted Washington as saying, "The government of the United States of America is not, in any sense, founded on the Christian religion."

Somehow that didn't ring a bell with Hiestand, something of a historian himself. He checked the Library of Congress. The alleged quotation was from an old English translation of a treaty between the United States and Tripoli executed in 1797 and signed by President John Adams. Said Hiestand: "It has been accepted as authentic to this treaty for years, but in fact the statement came from nowhere but the imagination of the translator, an early day bureaucrat named Joel Barlow, who had the position of Consul General at Algiers. "The fictional Barlow translation has remained to blur the record and provide atheists with a quotation for their ignoble purposes."

The attempt of these atheists of the National Liberal League, Hiestand added, to tie "this absurd quotation" to Washington "simply demonstrates how desperate their movement has become."

Ike Shows the Way

IT HAD BEEN a long, arduous trip home from Geneva. The President had worked hard at the "conference at the summit." He had scored victories in the bargaining. He was glad to be home. His plane touched down in a drizzling rain at the Washington airport. Pelted with drops, he nevertheless stopped to shake hands.

But he was obviously in a hurry. With Mrs. Eisenhower, he was driven quickly to the White House. They had only enough time to greet their grandchildren and change clothes.

Then they started out for another "conference at the summit." This time it was not in Geneva. It was in their home church, National Presbyterian, where they listened intently to the sermon given by the Rev. Harold E. Meyers, a visiting minister.

And it probably did not cross the Eisenhowers' minds that by their mere presence they were delivering a greater, more forceful sermon themselves. It was addressed to every lazy Christian who feels he is entitled to stay home on Sunday morning because he was out late the night before.

FRENCH BAPTIST MISSIO
REV AMADIE JANIE - PASTOR
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MID-WEEK

Roger Heidelberg Photo

Stitch in pattern of evangelical advance in the Cajun country is mission church in Lafayette.

Converting the Cajuns

200th anniversary of Louisiana Acadians' exile finds evangelical Christianity surging ahead.

TWO HUNDRED years ago this fall an officer of the Imperial British Army marched haughtily into St. Charles Catholic Church in the Nova Scotian village of Grand Pre.

Brusquely he read an order from the British throne. It decreed that all dwellers of French descent in Acadia (the part of Nova Scotia where the French had settled) must depart.

The Acadians went—their going described by Longfellow in his immortal *Evangeline*. Settling in Louisiana, they became the ancestors of the "Cajuns." These bayou dwellers have for 200 years remained loyal to their culture.

As the Acadian Bicentennial Celebration prepares to mark the anniversary of the exile this month, however, a new fact becomes ever more apparent—the proud, cultured Cajuns have begun to find a better way.

Religious News Service Photo

Roving evangelist takes Gospel to bayou.

In French Louisiana in the last 20 years the established Roman Catholic Church has lost 80,000 persons to evangelical Christianity. So says Hollis Duhon, minister of a Church of Christ group. He ought to know. He is one of the 80,000.

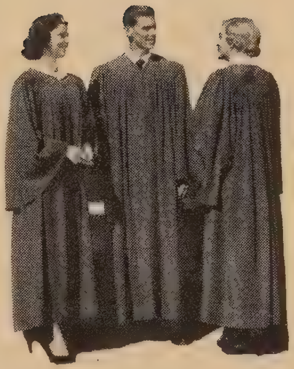
As recently as 35 years ago the evangelical churches in the 200 miles from Lake Charles (near the Texas border) to New Orleans could be counted on the fingers of one hand.

Today the traveler in Cajun country can find one or more evangelical churches in most of the charming little cities that dot major highways.

Duhon gives the late "Kingfish" Huey Long credit for a compulsory education law which upset the old acadian school pattern. Parochial schools had been educating some of the French children, but thousands more grew up without ever seeing the inside of a school.

The recent ruling of Governor Kennon that church "bingo" parties violated state anti-gambling laws has shaken another power of the established church.

The Rev. St. Clair Bower, Baptist pastor at Lafayette and veteran of a 26-year ministry in the Evangeline country, pointed out another reason: "Tidelands oil discoveries have brought in many new people, mostly non-Catho-



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Roger Heidelberg Photo

People often cross bayous to go to church.

lic. These have transformed struggling missions into strong churches."

Into this spiritual vacuum evangelicals are advancing . . . a tent in a vacant lot, sponsored by a mission board or nearby local congregation, or a nucleus of converts joining to form a "mission church."

Thriving First Baptist of New Iberia is typical. It started small. Now meeting in a brick building with a spacious, air-conditioned auditorium, two morning services are needed to accommodate the crowds. Significantly, this church alone operates more mission stations than there were Baptist churches in *all French Louisiana* 40 years ago!

Gospel broadcasts are extremely effective. The Baptists lead in this activity with a daily program, in Cajun French, over virtually all stations in Evangeline land. The Rev. Amadie Janies, veteran French missionary, aims his programs at showing how Christ meets daily life needs.

Since almost all Acadians are nominal Catholics, the evangelicals' work is often denounced as "proselyting."

Until recently young evangelical converts in many areas found it necessary to get their education in a parochial school or church-dominated public school. But Acadia Baptist Academy has now been built at Eunice to provide a fully-accredited high school for these as well as others who might prefer a Christian prep school education.

Now on the firmest financial foundation in its history, the school has given superb support to the evangelizing of French Louisiana.

Opposition is, of course, aroused. Today there is little of the violence that endangered evangelical lives 25 years ago. Occasional outbreaks are usually attributed more to lawless vandalism than fomented opposition.

A lad in little Duson, La., some years ago may have contributed more to this change than he ever knew. After throwing a stone against a missionary's car, he turned to run. He hadn't taken a dozen steps when he slumped to the ground—dead! The missionary may not have laid his death to the retributive wrath of God, but the Cajuns certainly did. The stonings stopped.

The usual method today is for the priest or his informers to check tent meetings and mission churches to see if any parishioners are there. Excommunication and ostracism from the family is threatened.

Other problems exist inside the churches.

The Rev. Carl Conrad, Baptist Director of French Missions, sees all these problems in perspective from his headquarters at Alexandria.

"Evangelicals are simply having to face the problem that is affecting all French Louisiana—the conflict between the slowly dying old order and the new."

The older "native" evangelical sometimes feels pushed aside by these newcomers. The churches must choose.

If they keep their services and ways *a la Francaise* they stand to lose their young people—all of whom speak English—and with them their future.

"To see what this means," points out Rev. Conrad "consider a church at Mamou, La.—active for 40 years—which held its *first* Vacation Bible School only last year, and that over appreciable member opposition!"

There is still much to be done. There are more than 100 towns of from 200-2,200 population with no evangelical witness whatever.

Almost nothing has been done for the thousands of Negroes of this area by anyone, including the usually aggressive Baptists and Pentecostals.

Nevertheless the picture is brighter for Protestant Christianity than at any time in Louisiana history. Baptists appear to be most active, with solid contributions being made by Methodists, Presbyterians, Pentecostal groups and independents.

Religious Freedom Query

INTERESTED in freedom of religion? If you're not, you ought to be. Congress may be asking you about it.

The Senate subcommittee on constitutional rights is sending out a questionnaire. Purpose: to find out if the religious freedom clause of the Bill of Rights is being properly interpreted and observed.

One question: "Do you regard the phrase 'make no law respecting an establishment of religion' as a prohibition against any direct or indirect government aid to churches or religious sects?"

Another question: "Do you believe the free exercise of religion protects atheists in propagating a disbelief in religion?"

Another question: "Have you observed any significant instances in recent years of a denial of the rights expressed in the religion clause?"

Hearings were scheduled to begin Oct. 3. The questionnaire was to go to "all persons interested in the subject and to persons who desire to testify at public hearings."

CBA Meets in Nation's Capital

"NO MATTER how you looked at it, this year's Christian Booksellers Association convention was the greatest," was how CHRISTIAN BOOKSELLER rated the Washington meeting in August.

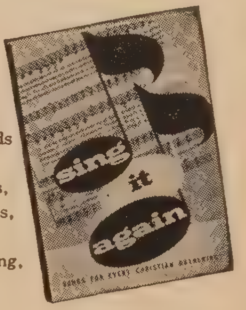
Underlining the beanstalk growth of the industry ("The Christian Goes to Market," page 25), was the record 881 registration.

Re-elected president John Fish of Chicago's Scripture Press Supply Center, reported 104 new members, 163 enroled in a CBA-sponsored correspondence course. Convention highlight was a banquet featuring Authoress Eugenia Price.

Notes on the Nation

- When 12 Russian farm experts visited an Iowa farm, the Rev. Elmon Ward, a Wheaton College (Ill.) graduate, came to their defense by ordering an anti-Communist picket to leave the premises. He is the pastor of the farm's owner. . .
- The Jehovah's Witnesses sect held its New York "Triumphant Kingdom" assembly at Yankee Stadium. Thirty thousand attended. It was the fifth of eleven assemblies planned to promote the mushrooming movement. One of the meetings, scheduled for October in Burlington, Vt., ran into a roadblock when that town's war veterans threatened to "throw a human chain around the Burlington Memorial Auditorium if the Witnesses were allowed to hold their meeting there. . ."
- Ned H. Dearborn, president of the National Safety Council pointed out that safe driving is an application of practical religion. He said: "In the true sense of the word, the man behind the wheel must now be his brother's keeper."
- Last Sunday of October will be "N.A.E. Sunday," announced National Association of Evangelicals' George L. Ford. It will be the 13th anniversary of the one and one-half million member conservative body. The association has 17 commissions and affiliated agencies.

Executive Director Ford called upon every church of the 42 church bodies represented in N.A.E. to observe Oct. 30 as an example of "evangelical unity."



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BPC's 'Young Men' Revolt

- American Council's fiery battler faces challenge from up-and-comers among Bible Presbyterians.
- Group charges McIntire with abandoning Presbyterian processes, urges upset of "one-man denomination."

DR. CARL McINTIRE has never shunned a fight. When still in his 20's he plunged fiercely into the battle to stem the tide of liberalism which engulfed the Presbyterian Church. Losing that round, for the past two decades he has fought uncompromisingly for the separatist position of the Bible Presbyterian Church and the American Council of Christian Churches.

Now nearly 50, McIntire is up against what may be for him personally the most crucial battle of his life. It threatens to split the Bible Presbyterian Church wide open. It could send McIntire spinning from his pinnacle in the ACCC.

". . . Young leaders arising in the separatist movement [should] have an opportunity to take places of increased responsibility," wrote McIntire in his *Christian Beacon* in the fall of 1954. "In many ways the American Council of Christian Churches has been . . . a young man's movement."

But by the fall of 1955 the tune had changed. The young leaders were now "fleas on the hair on the tail of the dog" acting from motives of "jealousy," "frustration" and "envy."

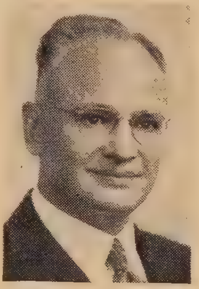
"It is easier," cried a McIntire supporter in a letter circulated among Bible Presbyterians, "to be super-critical of the bigger and more successful men, who work ten hours a day . . . They do not wish to go through all the tribulation and the toil . . . They see the glamor but they do not see the tears, the blood and the sweat and the prayers."

What had happened to change the picture? The "young men," led by Dr. Robert G. Rayburn, 39, president of Highland College, an independent Bible Presbyterian school in Pasadena, Calif., had challenged McIntire's position and policies. They acknowledged the great contribution made by McIntire and others who led the revolt against liberalism, but they said it was high time for some changes in the ACCC and the Bible Presbyterian Church.

The big issue: What is the nature of Presbyterianism? Does power in the church belong to the people or only to the elders?

Rayburn's group maintains that both church-controlled agencies (trustees are elected by and responsible to the church) *and* independent agencies (trustees elect themselves or the successors) are proper to the Presbyterian system.

On the other hand, McIntire has now repudiated all church-controlled agencies. He has set up an Independent Board for Presbyterian Home Missions (there has been an independent board for foreign missions since the 30's) in competition with his church's own Commitee for National Missions.



Buswell

McIntire

Behind it all, of course, is an effort to shake McIntire's dominance of both the Bible Presbyterian Church and the ACCC.

The squabble had its seeds in the 1953 pull-out from the ACCC of the Independent Fundamental Churches of America (a staunchly separatist group). According to some BPCers, one of the causes was McIntire's habit of regarding his opinions as the opinions of the one million persons claimed as members of the ACCC.

The next year the ACCC doctored its constitution. It increased the size of its powerful executive committee from seven to 26 members, all to be elected by the committee.

Rayburn wanted more. He came up with a proposal that each member denomination pick its representative on the executive committee.

He was set down hard. Last spring he was ousted as Highland's prexy. Forty of the school's 60 students and several professors walked out in protest.

Rayburn was back fighting at the ACCC convention in Memphis last April. This time he proposed changing the constitution so that: 1) no officer of the ACCC could commit the council on any matter without instruction from the council or the executive committee, and 2) the executive committee would have to choose one of three men nominated by the denomination.

The amendments were nixed 53 to 6. Voting with Rayburn were five other Bible Presbyterian ministers. They include Thomas G. Cross, general secretary of the BPC's Committee on National Missions and Max Belz, BPC representative on the ACCC executive committee. Both men are in their 40's.

Dr. Robert T. Ketcham of the General Association of Regular Baptist Churches led the opposition. He said the amendments would "tie the hands" of the executive committee. Danger was, he said, that if a denomination should "soften" in its separatist stand, it would send up a man not as staunchly separatist as the committee would like.

"God forbid that anything should ever happen like that to the General Association of Regular Baptists," Ketcham said, according to the *Christian Beacon*. But at the same time he said that the GARBC, as well as other separatist groups, is having trouble with "second generation men."

Things came to a head at the June meeting of the BPC. Rayburn's faction called for a temporary withdrawal from the ACCC. The motion was defeated 60 to 19. An estimated 20 to 25 who did not vote indicated they were dissatisfied with the situation in the ACCC but didn't think pulling out was the answer.

However, the synod voted to start an official church magazine, earmarked $15,000 for a new school, appointed Rayburn on the committee to set it up. The magazine was slated for publication in October.

McIntire countered by creating a "Committee for True Presbyterianism." It promptly published Issue No. 1 of a new paper, *The Free Press*. In it were six articles by Dr. Allan MacRae, head of Faith Theological Seminary, attacking church-controlled boards and agencies as wrong, unscriptural and unconstitutional.

In the background of the melee is Dr. J. Oliver Buswell, Jr., president of Shelton College, Ringwood, N. J., an interdenominational school. Buswell has stood with McIntire since both broke from the Presbyterian Church with J. Gresham Machen nearly 25 years ago. He got out of Machen's Orthodox Presbyterian Church with McIntire in 1937 (over such issues as premillenialism and total abstinence) and helped form the Bible Presbyterian Church.

But now Buswell came to the defense of the "second generation men." He told CHRISTIAN LIFE that McIntire was wrong in accusing the younger men of softening in their strong separatist stand.

"The fact is," he said, "those who . . . criticize the American Council are far more strict and consistent separationists than the American Council leaders themselves."

Buswell charged that the issue was an "irresponsible autocratic fundamentalism" leading to "prelacy" (i.e., a preferred class of the clergy). Without naming names he accused leaders of the ACCC of abandoning the "orderly processes of Presbyterian government" and of stifling constructive criticism with reprisals.

He scored the ACCC's inclusion as "members" thousands of persons "still in National Council of Churches denominations, who have in some way expressed sympathy for the American Council position."

McIntire struck back by a move to toss Buswell out of his job. But at its Labor Day meeting Shelton's board of directors (of which McIntire is a member), tabled the dismissal motion, assured Buswell he needn't fear reprisals for his outspokenness.

How significant this defeat will be for McIntire's future only time will tell.

Feeling among Bible Presbyterians, however, was that McIntire's days were numbered as a "one-man denomination." At any rate, they were sure they hadn't heard the last of the young men who, Rayburn says, "are determined to have a positive testimony instead of being known only for what we are against."

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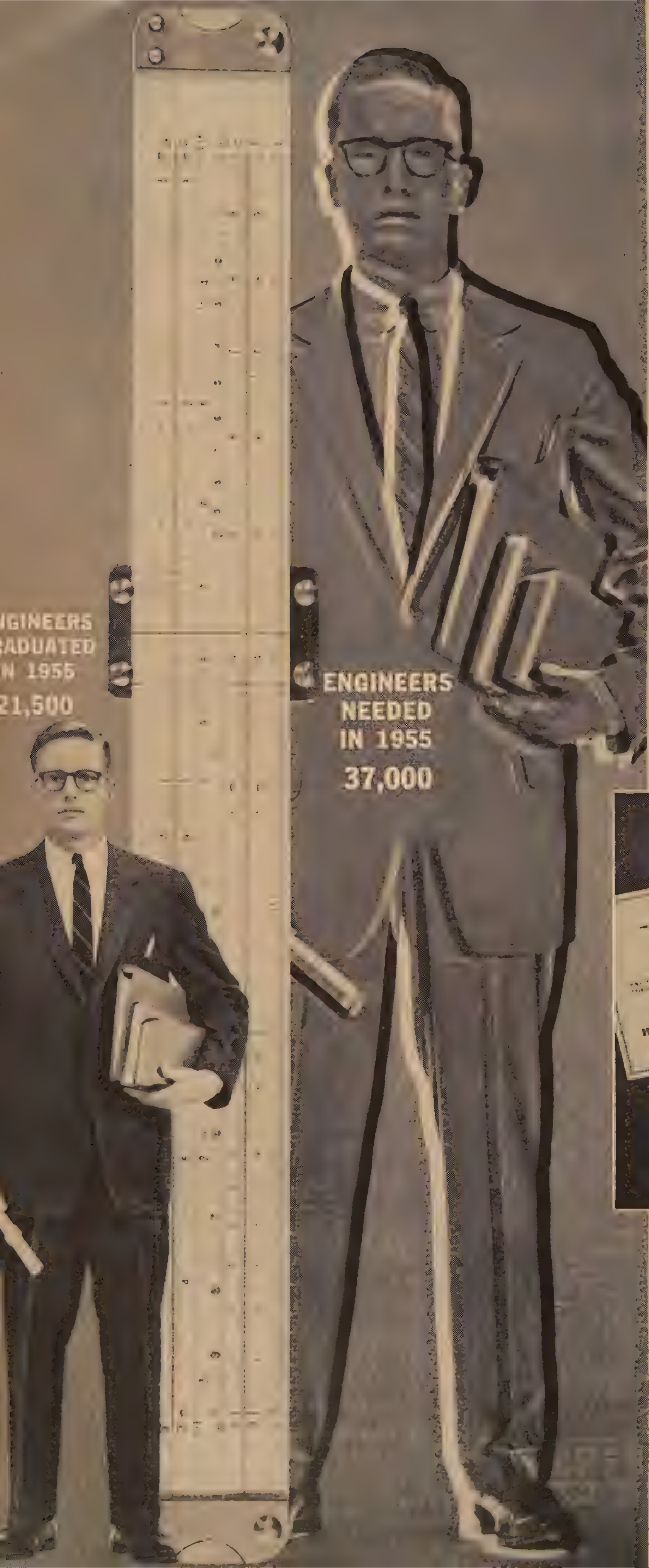

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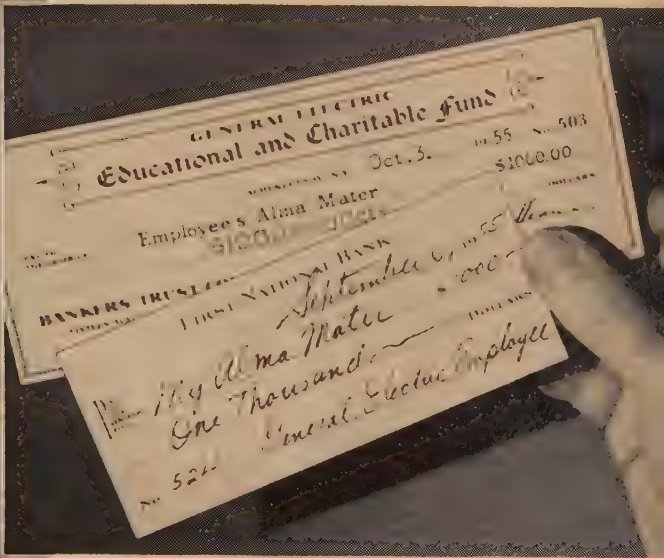
*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.



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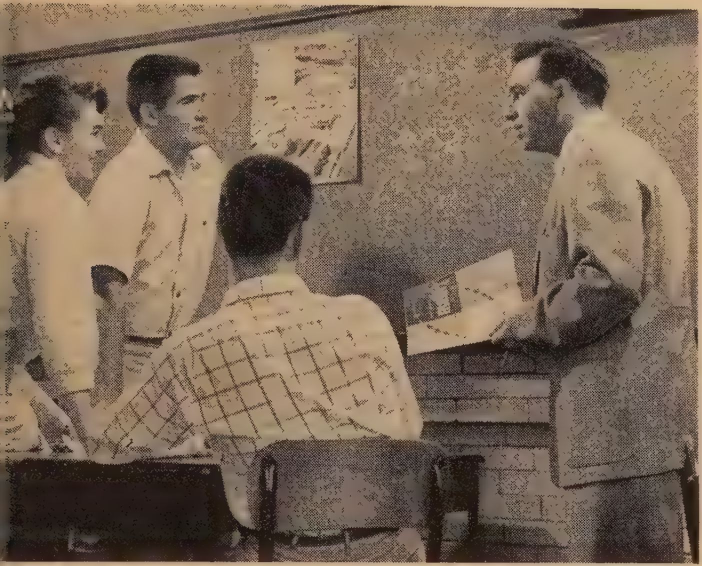

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raining aids. (Above, a teacher counsels students, using a
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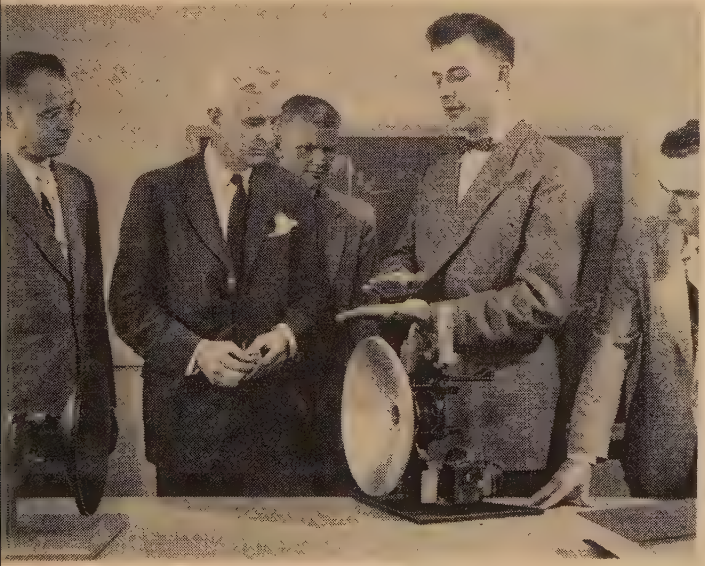
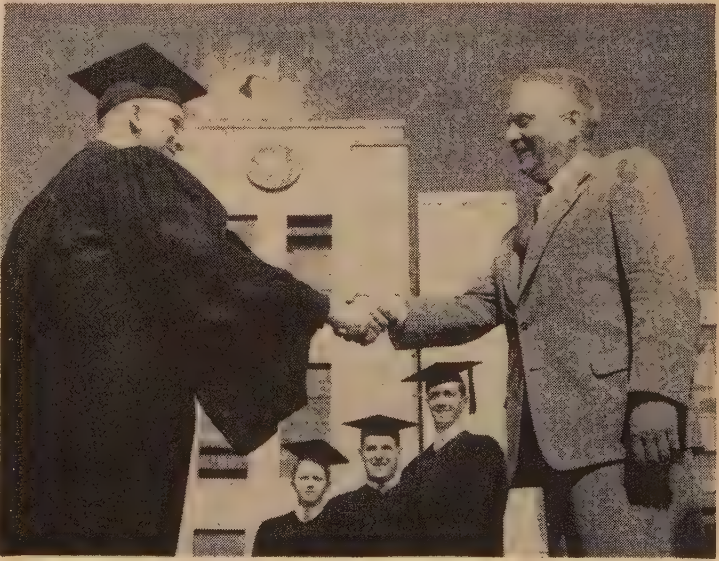
ears, schools have requested 63,000,000 copies of our training aids.

2. **Bring businessmen and educators together.** An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



Educate employees on the job. The development of young people
• must continue after they start to work. At General Electric,
e have 12 formal educational programs; the oldest — Engineering
- was started nearly 60 years ago. (Above, Clarence Linder, Vice-
resident — Engineering Services, reviews work of engineers en-
lled in our Creative Engineering Program.) More than 10,000 tech-
cally trained men and women have participated in these programs.



5. **Encourage self-development.** Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

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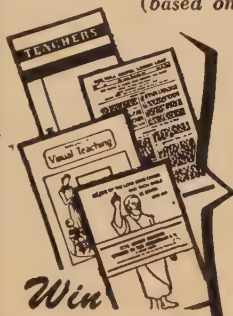

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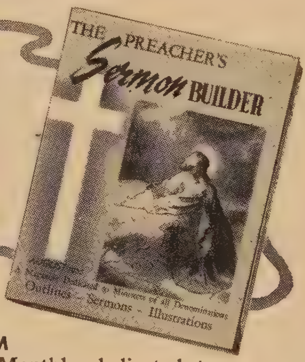

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Courageous Little Beatrice

BEATRICE is still there. And so is the Westside Baptist Church of that Nebraska town that exploded so mysteriously five years ago.

Overnight, the little church gained glory through disaster. TV, radio and feature articles in *Life* and *Readers Digest* focused the eyes of the nation on the plight of the little church that blew up one evening in March 1950.

The choir usually practiced at 7:15. But everyone was late that night. The pastor was at home; the pianist overnapped; a school girl was stumped with a geometry stickler; a male vocalist was moved to write a longer letter.

Every choir member was detained.

And at 7:25 an explosion in the church rocked Beatrice. A debris-filled hole was all that was left of the church.

Being national celebrities didn't help the church members. Fred Paul summarized: "I don't believe I've ever known such utter despair as when I turned the corner and saw what had happened."

But the explosion had a purpose.

For months the congregation had bickered over rebuilding, remodeling or doing nothing. With no unity the people became lethargic. Some families transferred to other churches. But those who remained decided to rebuild.

By insurance and sale of salvage, they collected $2,000. It was a start.

A new spirit came. "I came to see how little I had been doing for the Lord," the choir director said, "and how important it was to be a witness for Christ among the lost."

A new pastor pointed out the opportunities of the Sunday school. "We saw we were in the midst of a mission field," the pastor explained. "And we began to make a determined effort to reach those who had no church."

Tuesday afternoon prayer meetings began. As a result a little boy came to Sunday school and interested his mother. Then she came too. They were converted, brought his father and he was saved.

And the new building continued to go up.

Last year, the brick building, seating 200, was debt-free. But it had no furnishings. For two years the church had been using borrowed benches and chairs from the local funeral home.

Then they noted the first prize, Class E of the Christian Life Sunday School Contest—church furniture.

Eyeing the prize carefully, the Sunday school entered the contest.

There was a window display in the Beatrice National bank, public bus advertising, radio announcements and newspaper advertising. More than 4,000 leaflets were dropped from an airplane.

Vigorous visitation blanketed the town. Church members made 4,585 personal calls.

Attendance soared, averaging 214 for the six weeks. It was a 97 per cent increase above 1953 figures.

Police came to direct traffic at the crowded Beatrice church.

Seven were saved during the contest; seven others, from the contest gains, were saved shortly afterwards.

"But the gains haven't only been in the Sunday school," the pastor remarked. "We have had better attendance in our church services and have noticed quite a substantial boost in our offerings. Our growth during the contest was not that which mushrooms and then dies."

Contest judges scanned Class E's tough competition and gave the Beatrice Sunday school a prize.

But it was not the first prize of church furniture.

A bit disappointed, but undaunted, the Sunday school officials vowed, "We're certainly going to try again in the 1956 Contest."

Said the pastor, the Rev. George Neubert, "The Contest has done so much for our church that it will take all eternity to measure just how much was accomplished for our Lord and Savior."

Yes, Beatrice is still there. And so is the courageous little Baptist Church that exploded so mysteriously five years ago.

Church Membership Still Climbs

It's an old story now, but church membership in the U.S. is still zooming. New record for 1954: 97,482,611, a gain of 26,639,766 over 1953.

Six out of ten persons now belong to a church. What's more, church giving is at an all-time high. There are more churches than ever before. There are more ministers and more Sunday school members than at any previous time in U.S. history.

The figures were reported by the Yearbook of American Churches for 1955.

Protestants number 57,124,142; Roman Catholics, 32,404,332; Jews, 5,500,000; Eastern Orthodox, 2,024,319; Old Catholics and Polish Nation Catholics, 367,918; Buddhists, 63,000.

To top it all off, church construction passed the half billion dollar mark for the first time.

No one can deny that church-joining is at a boom peak. What it indicates is something else again.

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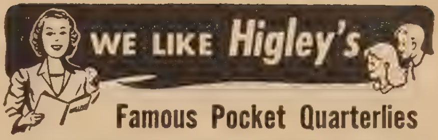

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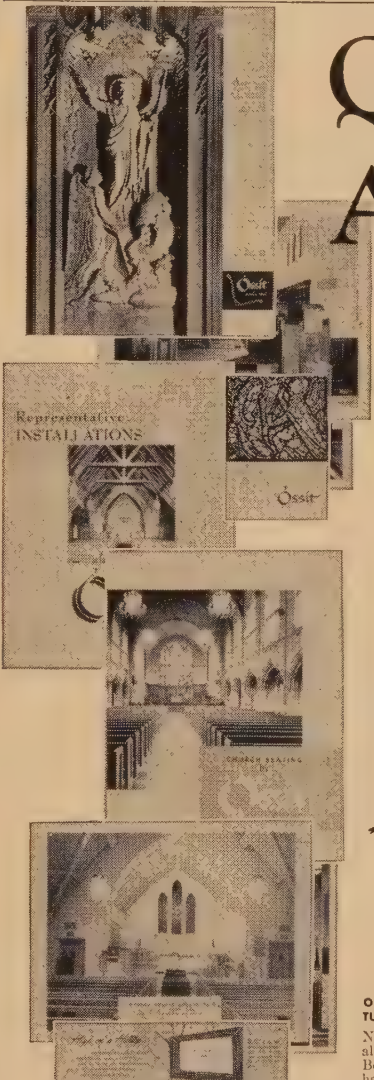

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NIXON SIGNS AT DESK OF HAITI PRESIDENT (RIGHT)
Something was missing.

Haiti Treaty Draws Fire

- "Friendship" pact slips by without religious freedom clause.
- Strange omission is a matter of concern to U. S. Protestants.

WHEN Vice-President Richard Nixon penned his name to a treaty with Haiti during his "good will tour" of Latin America last spring, there was nothing unusual about that. U.S. diplomats have negotiated treaties of "friendship, commerce and navigation" with 12 countries since the end of World War II.*

But there is something unusual about the treaty. Not only unusual, but disturbing. Missing are provisions that appear in the 12 foregoing treaties: those insuring religious liberty.

Friendship and trade treaties usually provide for: 1) the right of U.S. citizens to have meeting places and form associations for religious purposes, and 2) protection of American citizens against unfair taxes and against molestation in their religious activities.

Not a word on the subject in the Haiti treaty.

How come? That's the question Clyde W. Taylor of the National Association of Evangelicals' Washington office put to the State Department.

The reason? Haitian officials feared the religious liberty clause suggested by the U.S. would draw criticism from Roman Catholics who might feel the treaty conflicted with the Haiti-Vatican concordat.

Another point: the Haitians were worried about "excessive emotional expressions" in the meeting of certain religious sects. They wanted wording in the treaty requiring registration of all sects. U.S. negotiators turned thumbs down.

So the religious liberty clauses were dropped.

Taylor points out that in Haiti the Roman Catholic religion (in the words of the constitution) "enjoys a special position as a result of the concordat."

Immediate effects of the omission are not the main problem. Taylor thinks the atmosphere in Haiti probably will remain favorable to Protestant missions from the U.S. Question is, without treaty insurance, how can we be sure this keeps up?

What bothers Taylor is: Where do we go from here? Will other treaties give the gate to freedom-of-religion provisions?

No action on the treaty was taken during the first session of the 84th Congress. But Taylor says that members of the Senate Foreign Relations Committee are concerned over the omission. They may schedule hearings on it when

---

**The 12 treaty nations: China, Italy, Uruguay, Ireland, Israel, Greece, Colombia, Ethiopia, Denmark, Japan, Germany. Religious liberty provisions are not fully enforced in Uruguay, Colombia, Denmark and Germany.*

Congress goes back to work next January. If so, Taylor thinks, evangelicals ought to let their senators know just how they feel about the Haiti bungle.

The Trial that Failed

THE DEATH of Wang Ming-tao, probably the strongest evangelical Christian leader behind the Bamboo Curtain, has often been rumored. Recently sources thought to be reliable declared he had been put to death.

But Wang Ming-tao is still preaching in Peking, the Communist capital, reports CHRISTIAN LIFE Correspondent Donald Hoke. Last summer Hoke got the full story from a Chinese Christian arrived in Hongkong from Peking. He gave a first-hand report of the trial of Wang Ming-tao—the trial that undoubtedly led to the false death reports.

As it turned out, his public trial actually resulted in a greater opportunity for the Gospel in Red China.

Since the Reds took over, many professing Christian leaders have held their tongues. Or they have easily adjusted to roles as Red puppets. But Wang Ming-tao kept up a staunch Christian stand. And he did it right under the noses of the Red bosses.

In September of 1954 all churches and other Christian organizations in Peking suddenly were ordered to appoint delegates to attend an accusation meeting. The accused: Wang Ming-tao.

Stock charges were preferred. Wang Ming-tao had not shown sympathy with the government, the Communists complained. He had not taken part in the "Self Patriotic Movement" (a government-authored move to force churches to disavow connections with churches or Christians outside Red China). His preaching had been "individualistic." He was a danger to the whole Christian movement.

Government witnesses frenziedly accused him. But Wang Ming-tao sat silently, his eyes on the ceiling. Many women were weeping. The trial climaxed with the demand he be executed.

In such public trials the crowd is supposed to follow on cue with a call for the prisoner's death. To the amazement of Wang's accusers, however, less than a quarter of the crowd voted for his execution.

Within a few days the Student Christian Union began an "Oppose the Persecution of Wang Ming-tao" movement. It rapidly spread to Tientsin and Shanghai. According to Hoke's informant, many who had never before heard of Wang Ming-tao learned of his testimony.

He was released. At first he held meetings in his home. After a few

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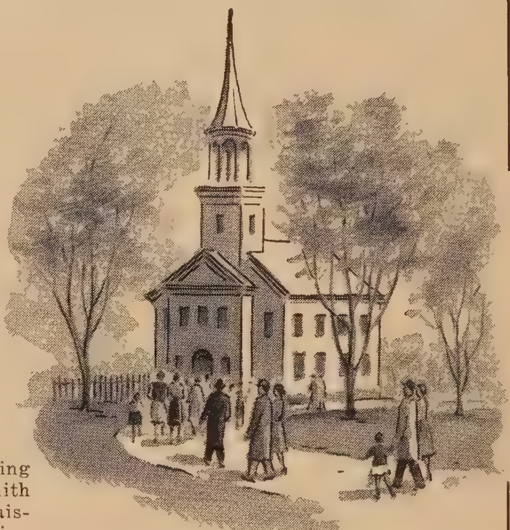

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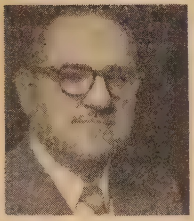

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weeks he resumed preaching, and overflow crowds spilled into the courtyard of the church.

In the first issue of his quarterly magazine after his trial Wang Ming-tao cautiously reported: "In the three months since our last issue we have continued to see the grace and glory of God. . . . The number . . . who came to our New Year's evangelistic meetings was the largest we have ever had. . . . Many signified their intention of becoming Christians."

Now it seems that Wang Ming-tao is free from further threat of persecution.

Concluded Hoke: "As in the days of Japanese persecution in Korea, those who take the firmest stand in the long run usually receive less persecution than those who compromise."

Fuss Over Flags

DURING A FIVE-DAY Roman Catholic congress in the little (7,100 pop.) Canadian town of Lachute, Que., the yellow and gold papal ensign flew above the Union Jack on the flag pole in the town's Memorial Park.

When it was over Mayor Frederick W. FitzGerald ordered the ensign hauled down and run up below the Union Jack. Two constables did so. They caused a furor.

Some 500 shirt-sleeved residents met in the auditorium of the city hall. They drew up a letter requesting the resignation of FitzGerald, an English-speaking Protestant. The letter accused the mayor or an act "which could have deplorable results, maybe even tragic.

"Your rule," it said, "which is only beginning, is and will remain dishonored by this religious intolerance of which you have given proof to the Catholics of the city."

"There were lots of papal flags in the park and I thought the Union Jack should be on top of the pole," said the mayor.

The townspeople are 78 per cent Roman Catholic. By friendly tradition the mayoralty is alternated between French and English-speaking candidates.

Mar Thoma Church Has Troubles

FOUR INDIAN laymen recently went to court on a church issue. They want to take away the authority of the hierarchy of India's Mar Thoma Syrian Church.

The suit is aimed at stopping Metropolitan Juhanon Mar Thoma and his bishops from celebrating the Kurbana (Holy Communion) according to the new Thanksa (liturgy of the mass). They say the bishops interpret literally "the presence of Christ in the bread and wine after consecration. This, they claim, is contrary to the faith of the reformers who formed the Mar Thoma church 120 years ago.

Don Hoke Photo

FETE FOR JAPAN MISSIONERS
The ambassador testified.

Metropolitan Juhanon called upon members of the church to pray and fast each Friday to "overcome the disaster that has overtaken the church." He asked his people to "realize and confess" that their "faith and witness have failed in having given occasion for this law suit."

The Metropolitan is one of the Presidents of the World Council of Churches. He was featured in a Christian Life photographic interview last November.

Envoy Honors Missioners

FREE CHINA's ambassador to Japan, Dr. Hollington Tong, recently entertained more than 100 evangelical missionaries at a buffet supper in the embassy in Tokyo. After testifying to his and his wife's personal faith in Christ he called on missionaries to pray for China and the thousands of Christians there.

"Communism is anti-God, anti-Christ, anti-Bible. We must stand together for Christ against Communism," he said.

A former journalist, Tong is a faithful attendant at an evangelical Chinese church in Tokyo.

Erect New Korea Transmitter

TOM WATSON, JR., formerly a radio station manager in Florida and now missionary with The Evangelical Alliance Mission, is back from Korea where he purchased land for construction of a powerful 20,000-watt long-wave transmitter to reach North Korea and China with the Gospel. Watson reports that cash and pledges from churches and individuals total more than one-third of the amount needed to get the station into operation.

Watson is making arrangements for personnel assistance for the languages of Manchuria, Siberia, and Mongolia as well. The project is not intended to compete with a low-powered long-wave transmitter now operating in South Korea. Watson points out that short-wave, while it would reach farther without so much power, would mean little, as the people own only long-wave sets. He feels that the probability of significant opposition in the form of jamming by the Communists is not strong enough to cause concern.

Woodpecker Soup

STEAMED CASSAVA root, woodpecker soup and for dessert—more of the same. That was the menu at a "father and son banquet" in Macuma, Ecuador.

To reach men of the uncivilized Jivaro tribes of Ecuador, a Gospel Missionary Union worker announced the get-together after a hunting party. The "delectable" parrots and "savory" wild pigs eluded the hunters. But "Praise God," reported the missionary, "the spiritual feast was all that He in His abundant grace always supplies."

Global Notes

- There are at least 20,000 Mennonites freely worshiping in Russia, a Mennonite official was told in London by visiting Russian Baptists. This was the first report on the status of Mennonites in the U.S.S.R. since World War II.
- World Vision's Dr. Bob Pierce headed for the Orient in August to conduct a series of pastors' conferences Sites: Formosa, Philippines, Indo-China and Korea.
- Missionary radio station TIFC in Costa Rica now has a ten times stronger voice. An hour-long broadcast celebrated dedication of the station's new 10,000-watt transmitter, making it the most powerful long wave station in Costa Rica. It was bought at bargain prices in the U.S. and assembled on the field.
- The *Biola* is now afloat for the Africa Inland Mission on Lake Victoria in Tanganyika. It reaches small, isolated island villages. Students of the Bible Institute of Los Angeles scraped together $10,000 for the mission boat two years ago. It's now in full-time use, manned by a Canadian couple, Mr. and Mrs. Don McKenzie.
- The African hut where British explorer Henry Stanley met Dr. David Livingstone will be rebuilt and converted into a museum by the British colony of Tanganyika. The hut was damaged in a recent fire.
- Three groups are uniting to conduct a gospel ministry among Argentina's half a million Jews, according to *Israel*

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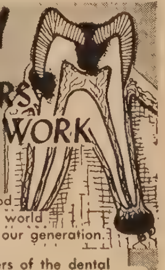

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My Glory, publication of the Hebrew Christian Alliance. Joining with the Alliance are the Friends of Israel Missionary and Relief Society and the American Association of Jewish Evangelism.

- The Central American mission's Robinson Bible Institute in Guatemala, a school for training native pastors, now has a Guatemalan president. He is Jose Chicol, U.S.-trained at John Brown University, Columbia Bible College and Bob Jones University. As a boy he worked with Dr. Cameron Townsend, founder of the institute.

- Osee R. Burgess, editor of Japan's Soul Clinic publication, and Bill Quisenberry headed for Okinawa, Formosa, Manilla, Hong Kong and Bangkok this summer. Mission: to set up more Soul Clinic schools.

- In Davos, Switzerland, the central committee of the World Council of Churches voted a $750,000 building program for the Council's new headquarters in Geneva. Two applications for membership were approved. They came from the National Baptist Convention of America (Negro) and the Evangelical Lutheran Church of Silesia.

- At least three new evangelical illustrated monthly magazines will appear on the African scene in 1956, announces the Africa Literary Campaign. They'll be issued from headquarters in Leopoldville. Director is Trevor Shaw, first editor of the *African Challenge*.

CLOUDBURST

(*Continued from page 23*)

me, we's jest aworkin 'an' ascrimpin' an' ahopin' an' astrivin' to give dis church to de Lord without a cent of debt."

The stumpy little figure leaned forward and pointed an accusing finger at her hearers.

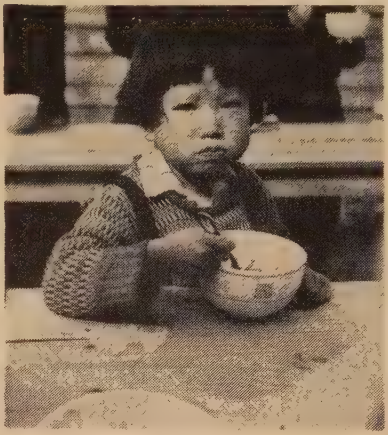
"De Debbil he done show hisself. He's still at work! First he swept ma roll of money into de flood, or else he done stole it. Den he done plans fo' you-all to come into de house of de Lord as if it was a circus!"

One gnarled hand swept the beads of sweat from Camille's black forehead.

The people from the Pullmans were silent.

Camille's gaze lingered above their heads as if she were seeing a vision. Gradually her expression changed from tragedy to one of joy and resolve. She straightened to her full height and slowly she raised both hands to her sunbonnet and lifted it from her head. As the maimed face, which for 15 years had been hidden from the sight

50,000 KOREAN ORPHANS NEED OUR HELP!



Yes, the war was over long ago in Korea, but for 50,000 orphans there is a war going on which will never cease. For many of these unfortunate ones life is a losing battle. For others there is a little hope and comfort made possible by our many Christian friends in America who have stood by our orphanage work through the years.

The International Gospel League is helping to care for over 300 orphans in her various orphan homes in Korea, India, and Africa. Thousands more are waiting for someone to care for them, and can only be taken in as more funds become available.

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of all the world, was at last uncovered, a stifled gasp came from the people in the church.

A full moment passed before her glance came back to earth. A new peace and dignity showed on her maimed face. She turned to the waiting people with both arms outstretched. Her voice held no bitterness, only tenderness and joy.

"Friends, I'm free! What am a crooked face to de Lord, if de spirit am upright? He said, 'Father forgive dem for dey don't know what dey do.' I reckon dat's it. You's poor ignorant chillen dat ain't never had time in dis world to get acquainted with you' Heavenly Father—you's been too busy achasin' roun'. He's made me see dat my ole face don't matter. I've been a prisoner in my bonnet for years and years! Yo're in another kind of prison."

She told them more gently of Penelope Audrey, her plans for the wedding, her hope, her fears.

"An' now, folks," she concluded, "all I got to do is to start over again: 'De Lord, thy God, am a jealous God.' Maybe I set too much store by my baby. Maybe I jest thought too much about my face. I don't know. But I does know dat I am strong, an' dey is a powerful heap of work still yet awhile. So if I keep aprayin' an' ahopin' an aworkin', dat mo'gage will be raised yet."

The dapper young man in the pulpit leaned forward, his jauntiness fallen from him like a cloak.

"Friends," he said, and his voice was husky, "I never felt so small in my life." His glance swept over the assemblage.

"Anybody got a hat?" he asked as he scanned the people.

Then his glance fell on Camille's sunbonnet. "That's what I want," he said. Untying the strings, he lifted it from her shoulders and turned it inside out like a bag.

"Big enough to cover a heart of gold," he said, "but hardly large enough to cover a mortgage. But we'll make it do. I'll pass it for a contribution box, and I want a regular cloudburst of greenbacks!"

Bending down to smooth Manaasas' head, Camille whispered as tears of joy dropped on the silky ear, "Manassas, ole dawg, de good Lord has His times. He cain't be hurried. He's taking' dat mo'gage off this minute. But first He had to make Camille lay aside dat bonnet. I done jailed myself in it like a prison. Now He's usin' it to sanctify His church."

A vision of Penelope Audrey and the wedding march swept through her mind. Her eyes brimmed with grateful tears as she added, "Manassas, now we-all knows for sure dat de hand of de Lord am mightier than de hoof of de mule."

END

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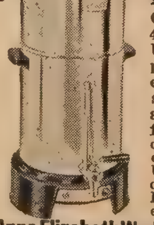

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Anna Elizabeth Wade, 1892 Tyree St., Lynchburg, Va.

Revival 'Down Under'

Florida evangelist reaps harvest of decisions for Christ in 'cold' Australian cities.

AUSTRALIA, the giant island, has been tossing giddily in tumultuous public welcomes for touring Hollywood celebrities. Lately it felt a steadying hand in the visit of another American, the Rev. Lawrence Love, Presbyterian minister from Fort Lauderdale, Fla.

For two and one-half months following Easter, the missionary-minded pastor spoke to growing congregations in Eastern Australian cities. He saw decisions for Christ and a harvest of missionary giving.

Australia has largely neglected the Christian faith. Less than two per cent of the population attend Protestant services. Some churches built to seat 1,500 worshipers expect two dozen on the average Sunday morning. And church officials rent their buildings for Communist meetings.

While Bethany Presbyterian Church members in Fort Lauderdale were holding all-night intercessory prayer meetings, the Rev. Love began preaching at Belgrave Heights. Scores were converted; more than 150 volunteered for missionary service.

At Melbourne, interest started slowly. Yet 500 were attending noon-day studies in Ephesians at campaign-end. At the missionary rally, the speaker challenged: "Too many churches have made missions just one part of their program instead of the only program of the Church as Christ intended."

In Adelaide, services had to move from a church to Everyman's Centre, headquarters of sponsoring Campaigners for Christ, before the attendance grew.

The results led crusade secretary A. A. Gilchrist to observe: "The strong emphasis upon the leadership of Christ, authority of the Scriptures and the responsibility of every Christian to be totally committed to God's program for a lost world has imparted a fresh vision to individuals and church organizations."

A Newcastle church greatly enlarged on its missionary budget during the campaign and in Sydney, the Bible study meetings attracted 1,000 people.

Clifford Maxwell photo

EVANGELIST LOVE
A steadying hand.

Said a courageous pastor after the Sydney meetings, "If you had asked me last week if I preached the Gospel, I would have been indignant. Now I know that I not only did not preach it, but I am quite sure that I did not believe it. Now, by the grace of God, I do believe it and I will preach it."

Services in Brisbane concluded the campaign as interest continued high. Pastors and laymen alike rejoiced in the new spiritual atmosphere. The ten weeks and 280 messages were also a great boon to missions, as 275 young people offered their lives for missionary service and $25,000 in offerings and pledges for missions was received.

Irish Decisions

A YEAR of planning and praying in Belfast, Northern Ireland, led to that city's greatest evangelistic crusade. The estimated attendance of 400,000 brought 4,000 people to the inquiry rooms last July during the Jack Shuler meetings.

More than 300 ministers co-operated in the crusade. Northern Ireland Prime Minister Viscount Brookeborough received Dr. Shuler and team members at the Parliament buildings. Belfast's Lord Mayor entertained them at a civic reception.

Hundreds of prayer groups sought God's visitation and some continued through the night. Intercessors saw King's Hall, seating 8,000, well-filled nightly for four weeks. On the final

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SUMMER CRUISE sails end of June and is conducted in 1956 by Dr. and Mrs. Samuel Schultz. Dr. Schultz is professor of Bible at Wheaton College.

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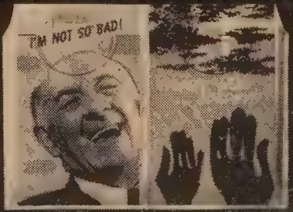
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This year we have improved the POWER and MY COUNSELLOR papers with larger type, larger page size, and an improved paper stock. These changes are made to bring you progressively better papers to enable you to reach boys and girls more effectively with the good news of salvation by faith in Jesus Christ.

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Photo by The Northern Whig, Belfast

SCHULER & BROOKEBOROUGH
New era for Eire?

night, a capacity 60,000 came to Windsor football stadium where they heard a gigantic choir of 6,000 led by Don DeVos.

Rev. W. C. G. Proctor, of Trinity College, Dublin, remarked: "Dr. Shuler's campaign, in the providence of God, may be the beginning of a new period in our Irish Church history."

Knock on Every Door

DOORBELL-RINGING evangelism is the specialty of a new crusade organization called "Civic Chaplains Missions," incorporated in 1953 under the leadership of the Rev. Clyde E. Gault of Sykesville, Pa.

Carefully chosen young men from a number of Bible schools and colleges made up the first team that traveled, slept and ate in a remodeled bus bought by CCM, from which they fanned out to canvas communities, do personal work and conduct services in churches.

Their initial efforts produced 122 first-time decisions for Christ, as well as a large number of rededications. They visited 1,500 homes and more than 700 individuals pledged to read their Bibles daily. Two more buses have been purchased and the ministry is available to interested churches by request.

Gideons' Git-Up-and-Go

THE GIDEONS, world-famed distributors of the Bible, took time out to take stock of themselves in Chicago at their annual Convention.

When they could be constrained from visiting churches (where they filled pulpits) and holding street meetings in Chicago's Loop, they sat down to listen to some ear-filling statistics:

Item: They now spend $2 million a year in spreading the world's best seller.

Item: They claim 17,000 members in more than 1,000 camps around the world.

Item: Since their founding 57 years ago they have distributed 30,362,077 Bibles.

Item: They have found that more hospital patients than hotel guests steal Gideon Bibles from their rooms.

Item: They tell prospective benefactors that they can place one Bible in a hotel, motel, jail, school, library, transportation depot, airplane, ship or train for each $1.25 gift.

Item: They are still more interested in winning souls for Christ than anything else.

Message to the Mau Mau

GATES of Mau Mau prison camps in troubled Kenya Colony, Africa, swung open for Pocket Testament League workers last summer. They were admitted by order of the colony's governor.

In one week gospel-distributing evangelists contacted 25,000 Mau Mau internees. Sound trucks for promoting outdoor meetings are proving as effective in Africa as they are in the Orient, reports Glenn Wagner, P.T.L. foreign secretary.

Veteran Missionary George Lyon, acting as interpreter, said he had never before seen such keen interest in the Gospel among the prisoners.

C.E.F. Founder Dies

Overholtzer

J. IRVIN OVERHOLTZER, founder of International Child Evangelism Fellowship, was fatally stricken with a heart attack and died only a few weeks after his 78th birthday. Death came in his Pacific Palisades, Calif., home on Aug. 6.

He founded the organization in 1936 after many years of touring the U.S. winning children to Christ and urging others to do so. Inspiration for his life work came from C. H. Spurgeon. In a volume of Spurgeon's sermons Overholtzer read, "A child of five, if properly instructed, can as readily believe and be regenerated as anyone."

Overholtzer proved the point in his neighborhood, went on to wider efforts.

Though retired since 1952, he wrote for C.E.F.'s magazine until his death.

Billy to Toronto

BILLY GRAHAM was slated to begin his four-week Toronto crusade Sept. 18 with a Canada-wide radio broadcast. The hookup covers every Canadian station, including the government-owned Trans-Canada and Dominion

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networks and 147 privately owned stations.

Preparations for the crusade included an intensive cottage prayer program. Feature of the effort was to be closed circuit television to overflow areas, used successfully in Graham's All-Scotland Crusade.

Evangelism Briefs

- Chinese Christian young people on the East Coast trekked to Mt. Lake Conference Grounds in New Preston, Conn., for their fourth annual gathering Sept. 7-11. Speaker: Robert Cressy of Springfield, Pa.

  Past meetings have also drawn delegates from Chicago, California, Hawaii—and even from China and Malaya.

- Evangelist Oral Roberts needs more space for his multiplying activities. He's bought a 175-acre site in Tulsa, Okla., for a larger headquarters. More than 180 office workers now tend to details of his television, publishing and tent campaign ministries.

- The all-layman evangelistic team led by Howard E. Butt, Texas grocery store bigwig, campaigned for eight days in Birmingham, Ala., saw nearly 800 come to Christ. The meeting magneted an estimated 59,000 people to Birmingham's ball park. Most team members paid their own way.

- Seventy Methodist ministerial students from 17 seminaries turned evangelists for the summer. They preached, made surveys, trained laymen in visitation and worked with youth at Methodist centers. Program was sponsored by the Methodist Board of Evangelism.

- Minneapolis will continue to be "home" for Billy Graham headquarters. Reports late in the summer that the offices would be moved to Washington, D. C., are incorrect, said George M. Wilson, business manager and secretary-treasurer of the Billy Graham Evangelistic Association.

  A small central office in Washington for members of the team is contemplated, however. Such an office, previously located at Dallas, Tex., had been little used since most of the team members now live along the East coast.

- Hurricane Diane might have been the straw that broke the camel's back. But not for Evangelist Percy Crawford. Hardly a week after being stricken by a heart attack and confined to bed for a complete rest, Crawford directed the evacuation of Pinebrook Bible Conference, his camp in the storm-swept Pocono Mountain region. An offering for Crawford has been taken in a number of churches.

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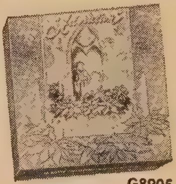
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Sunday School

Acute need for able leadership in churches spotlights the teacher training class. It can be adapted to meet the needs of all churches.

Teachers in Training

WHO is the busiest person in the church?

Quite often, the answer is the Sunday school teacher.

Reason? The answer does not always lie in his own zest for collecting responsibilities. Frequently the key to the matter is his neighbor's passion for turning down requests. ("Are Christians Too Busy?" page 15.)

Since there aren't enough teachers for the overflowing school, John Teacher's headaches increase. And the value of his service decreases.

Solution many evangelicals are finding is the teacher training class.

Comments Arnold B. Cheyney of Bethel Temple, Canton, Ohio: "When our Sunday school superintendent asked someone to teach a Sunday school class, he usually used to hear, 'I'm sorry, but I'm just not qualified.'

"But now," rejoices Cheyney, "We have an oversupply of qualified church school instructors!"

Riverside Baptist Church, Miami, Fla., is in its fourth year of intensive, year-long teacher training classes. Declares Minister of Education Walter B. Townley, Jr., "I think the testimony I most often hear from members is that they rejoice in the spiritual growth resulting from this year of specialized study." Survey shows this to be true of nearly all graduating trainees.

Photo by Arnold B. Cheyney

Bethel Temple trainees meet at Sunday school.

One superintendent with a recently fired vision for broadening the Sunday school ministry complained:

"There are plenty of potential teachers—but *how* do I make them want to attend a class on teaching?"

Winona Walworth, associate general secretary of the National Sunday School Association, Chicago, points out that present leadership should "keep alert to possibilities" of members. Many times a request *will* bring response.

Biggest job, however, is that of selling. Miss Walworth declares, "Too often we just assume that people know we need leadership. A consistent program of publicity is necessary."

In her workshop on teacher training at the 1954 Indianapolis convention, Miss Walworth pinpointed four things that should be kept before the church:

- Need for leadership.
- Opportunities of leadership.
- Program for leadership.
- Results of leadership.

Facts about Sunday school opportunities are stimulating. Seventy-five per cent of all conversions are of teenagers. Yet this 75 per cent is only 20 per cent of all those contacted by the Sunday school.

These figures and others were given by Ralph Harris, workshop leader in a recent national Sunday school convention of the Assemblies of God.

He stated also that 85 per cent of church workers and 95 per cent of ministers are Sunday school products.

The International Sunday School Convention of the National Council of Churches in Cleveland last July produced other statistics. Dr. Alewyn Roberts, general director of Christian education, said Sunday school enrolment is up 122 per cent since 1906. But still only 37 per cent of the children, 24 per cent of the youth and 14 per cent of adults are being reached.

How do these statistics compare with those of evangelical churches? What are evangelicals doing to reach that unreached 63 per cent of children, 76 per cent of youth and 86 per cent of adults?

The challenge is obvious. Resistance of "I-just-can't" congregationalists is

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CALIFORNIA: *"Your materials are attractive and educationally superb."*

KENTUCKY: *"I recommend your literature in many churches."*

ALASKA: *"After only one month there is new life throughout our Sunday school."*

MICHIGAN: *"We have seen tremendous growth and renewed interest. Our teachers have a new lease on their work."*

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frequently weakened, often broken.

Next task is to make class sessions stimulating. Methods for presenting material may be as varied as the ingenuities of teachers.

Cheyney's Ohio church, pastored and teacher-trained by the Rev. Ivar Frick, Jr., uses a course developed according to immediate needs of the class. Topics include how to prepare the lesson day by day, how to deal with problems of children, how to formulate good questions and how to make interesting assignments.

Special projects include Scripture memorization and prayer requests.

In Miami's Riverside Baptist Church the program is different. Designed for adults 25 and older, the course lasts one year, includes a survey study of the Bible, practice teaching, worship program planning and presentation, planning effective officers' and teachers' weekly meetings.

In another class similar to Townley's one alert teacher of teachers plotted an irresistible quarter on pedagogy. Teachers found themselves bound by the spell of a course entitled "You Can Teach Johnny."

Weekly lessons dealt with "Who Is Johnny?" (age characteristics), "How To Get To Know Johnny Better" (the pupil and teacher-pupil relationships), "How To Get Something into Johnny's Head" (teaching methods), "How To Get More into Johnny's Head" (visual aid technique), "How To Get Johnny To Say Yes to Jesus" (salvation), etc.

This fall hundreds of once lackadaisical church members across the country are catching the Sunday school vision. Teacher training classes are helping them see what the Sunday school can do for Johnny.

Coming Sunday School Conventions

Nothing compares with a Sunday school convention for creating enthusiasm and providing practical instruction for teachers and officers. Further information can be obtained by writing addresses listed:

Detroit—Nov. 18-19, 10th Annual Conv. Write: George Knak, 15428 Stout, Detroit 23, Mich.

Iowa State—Nov. 30-Dec. 2, Des Moines. Write: Rev. A. Brown, First Fed. Church, Beaver & Adams, Des Moines, Ia.

Kansas—Oct. 6-7. Write: Rev. W. Lanpher, 211 E. Fourth, Hutchinson, Kans.

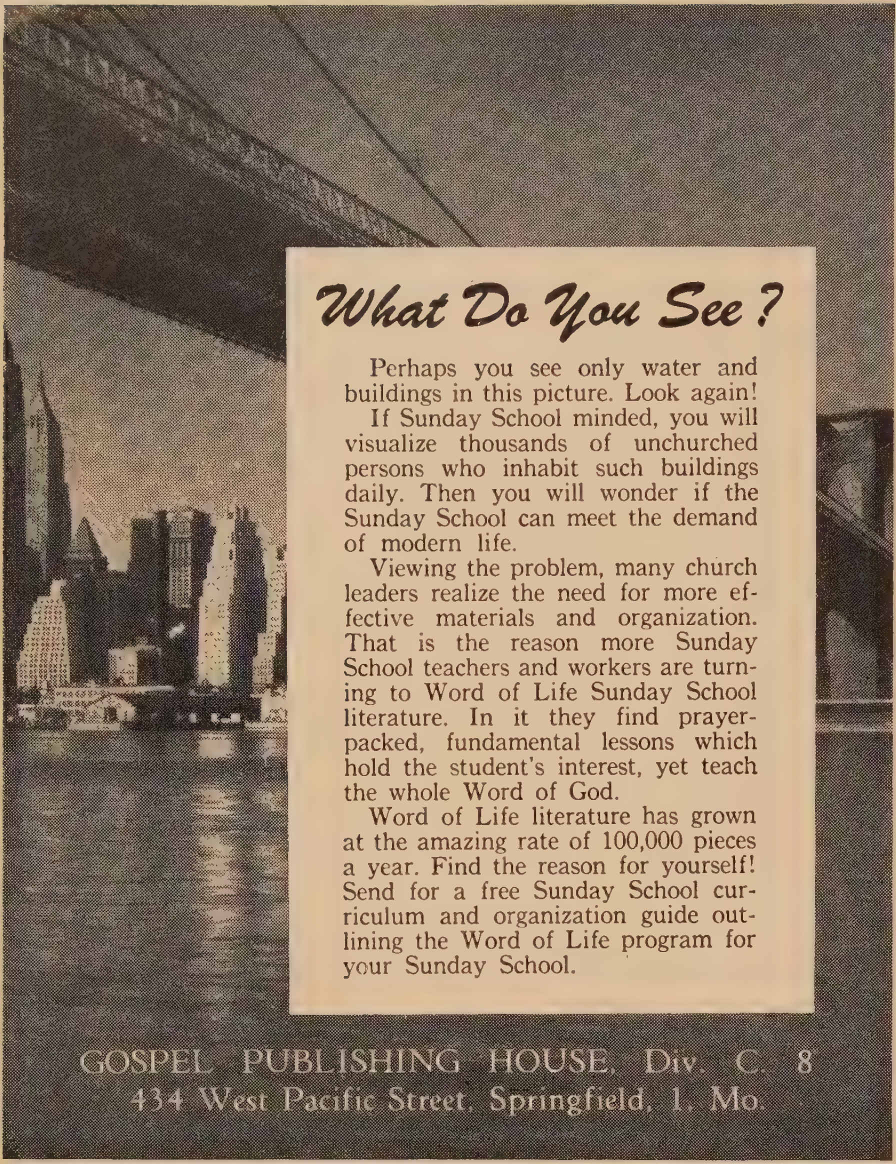
Minneapolis—Oct. 10-11. Write: Stanley Olson, 4728—17th Ave., S., Minneapolis, Minn.

National Sunday School Assoc.: Twin Natl. Sunday School Conventions—Spokane, Wash., Oct. 5-7 and Providence, R.I., Oct. 26-28. Write: 542 S. Dearborn, Chicago 5, Ill.

Philadelphia—Nov. 10-12. Write: Matthew Welde, 532 Virginia Ave., Havertown, Pa.

Scripture Press: Film Workshop, Oct. 3; Christmas Workshop, Oct. 17; Handcraft Workshop, Nov. 5. All in Chicago. Write: 434 S. Wabash, Chicago 5.

South Dakota—Nov. 29-30. Write: John Tschetter, Doland, S.D.



What Do You See?

Perhaps you see only water and buildings in this picture. Look again!

If Sunday School minded, you will visualize thousands of unchurched persons who inhabit such buildings daily. Then you will wonder if the Sunday School can meet the demand of modern life.

Viewing the problem, many church leaders realize the need for more effective materials and organization. That is the reason more Sunday School teachers and workers are turning to Word of Life Sunday School literature. In it they find prayer-packed, fundamental lessons which hold the student's interest, yet teach the whole Word of God.

Word of Life literature has grown at the amazing rate of 100,000 pieces a year. Find the reason for yourself! Send for a free Sunday School curriculum and organization guide outlining the Word of Life program for your Sunday School.

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Photo by Tremont Avenue Church of God, Greenville, S.C.

Promotion such as "pennies from heaven" requires many hands, reaps a large harvest.

Teachers and superintendents are finding that

Ideas Build the Sunday School

FALL has arrived. With it have come new drive and ambition.

It's especially so in Sunday schools. Announcement of CHRISTIAN LIFE's new Association of the Year and Superintendent of the Year Contests has given new impetus to the big push. Across the country superintendents and teachers are looking for new ideas to promote the Sunday school.

Here are several that have proved successful:

Pennies dropped from heaven in Greenville, S.C., during the CHRISTIAN LIFE International Sunday School Attendance Contest. Throwing away money? Far from it.

That $50 stretched a long way in advertising. Newspapers notified children: "5,000 pennies will fall from the sky to children in South Greenville. Collect as many as possible and bring to Tremont Avenue Church of God Sunday school Sunday morning. Valuable prizes to many—bag of candy to all."

Pasted on 4 x 5½ inch cards with the corners cut off, pennies floated down gently.

Tremont Avenue took fourth prize in the Class A division of schools.

Not long ago Gold Rush Days appeared again. This time they showed up in the form of a contest at the Junior Hi department of Gospel Center, South Bend, Ind.

Mrs. Jeanne Dockery, department leader, explains that for each 100 points per pupil (six-point system was used) a gold nugget was awarded.

Nuggets were small stones sprayed with bronze paint, sprinkled with gold glitter. Distributed in small black iron skillets (which also served as offering plates during the contest) nuggets were dropped into chests at the front of the auditorium provided for each team.

An outgrowth of the contest, which, incidentally, was a tie, is the weekly newspaper called "Wagon Trails." Welcome to new pupils, announcements of coming department events were included, and the paper was mailed to every pupil. The paper is now published on a monthly basis, has a staff of editor, reporters, artist and mailing crew.

Dollars were plentiful in Grace Evangelical United Brethren Church, Chicago, during the CHRISTIAN LIFE contest last year. Glory dollars, that is.

Rules for the adult department designated one glory dollar to everyone present, one for everyone who brought a visitor, for six house calls inviting people to Sunday school, etc.

Trading post value of the glory dollars ran thus: first six for a box of correspondence notes with picture of the church. After the first six were disposed of, a key chain knife cost two glory dollars, Scripture napkins cost three, a box of Christmas cards cost six, etc.

This year other Sunday schools are thinking up new ideas. They want to win contests, but most of all they want to bring the Gospel of Jesus Christ to more people through the Sunday school.

New! CLASS GIFTS and AWARDS . . .

GIANT DOT-TO-DOT BOOKS

These big, 24-page coloring books are truly GIANTS in size, GIANTS in fun, GIANTS in Bible teaching, and GIANTS in value. On each 11" x 14" page is a dot-to-dot puzzle to complete and color, a short, short story and a Scripture reference. Eye-catching covers in full color.

No. 2451. Bible stories (younger children)
No. 2452. Story of Jesus (younger children)
No. 2453. Stories Jesus Told (older children)
No. 2454. Heroes of the Cross (older children)
Price, each, *25c.*

MAGIC BIBLE PAINTING

Bright colors appear like magic when child applies water with a brush and starts painting with a scrubbing motion on the harmless water-color dots on these pictures. It's easy, it's fun, and there are no extra supplies to buy. Directions and brush furnished with each picture.

No. 2551. Church.
No. 2552. The Good Shepherd
No. 2553. Table Grace.
Price, each, *35c.*; 3 for *$1.00*

PARTY GAMES AND QUIZZES

A splendid book providing alphabet quizzes, fill in the blanks, matching quizzes, Bible riddles, object lessons, Bible games, identifying old songs, fun with numbers, riddles, tongue twisters. Ideal for church parties, families, and for the shut-in. 96 pages, paper bound.
No. 3077 . . . . *95c.*

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SUNDAY SCHOOL AWARDS

by CHRISTIAN LIFE Magazine

IN RECOGNITION of the tremendous importance of the Sunday School in the spiritual life of the church in the United States and Canada, two awards will be made this year by *Christian Life* Magazine. The awards will be made at the close of the Sunday School year 1955-56. One will go to "The Superintendent of the Year," the other to "The Sunday School Association of the Year." Full particulars and entry blanks may be secured by writing Sunday School Awards, Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

In 1956 Enter the International Sunday School Contest

Apple for Teachers

EVERY MOTIVE that will bring new members, "no matter what their degree of conviction," to Sunday school should be exploited to the utmost. That's the view of FBI Director J. Edgar Hoover. He spoke of the experience of a juvenile court judge who had found only 42 regular Sunday schoolers among 8,000 delinquents under 17.

His statements made were in reply to Cyril W. McLean, attorney and member of First Congregational Church in Oakland, Calif. McLean asked Hoover if he should force his son to attend Sunday school.

"The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation," Hoover asserted. He pointed to the judges's discovery that none of the 42 children had a mother or father who attended Sunday school or church regularly.

Delivering a shiny apple to the Sunday school teachers of the nation, Hoover said they are doing a "truly magnificent job.

"They are insuring that the child who is so fortunate as to come into the Sunday school fold receives an introduction to the Word of God, the unequaled guide to righteous living and faith in the future."

Good-by Davy Crockett

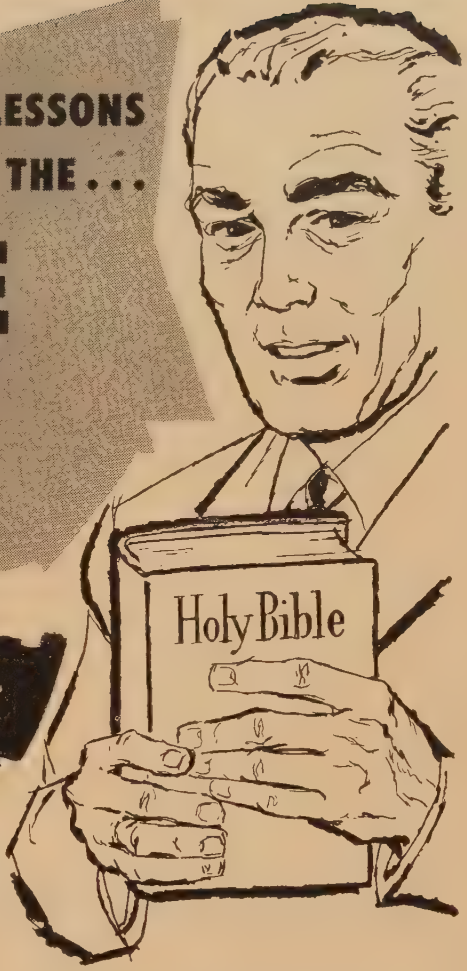
CHEER UP, Sunday school teachers. Davy Crockett doesn't have a chance with Sunday schoolers. He's just a "passing phase" compared to surging circulation of children's religious books.

This was the comment of Dr. Mary Alice Jones at the 23rd International Sunday School Convention of the National Council of Churches in Cleveland in July. Dr. Jones is director of children's work for the Methodist Board of Education.

She cited four factors responsible for increased sales:

- Rising birth rate, expanding the reading audience.
- Parents assuming more responsibility for their children's religious education.
- Emphasis of churches on family worship.
- New outlets for children's religious books—five and dime stores, drug stores, groceries and newsstands.

Item: Not mentioned was the factor of booming evangelical bookstores now channeling a stream of comic book antidotes into the hands of juveniles.



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Does your present teaching material provide for such solid growth in Bible knowledge?

Have you checked your Sunday School curriculum lately on the following points:

1. Does every department open up new areas of Bible truth?
2. Is emphasis placed on salvation and consecrated Christian living?
3. When a student completes the curriculum, has he studied the *whole* Bible, and not just portions of it?
4. Has he learned not only to understand and appreciate God's Word, but also to apply it to his daily living?

Write today for full details on how Scripture Press' ALL-BIBLE Graded Series meets these requirements. Ask for samples from the departments in which you're interested.

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I want to investigate the ALL-BIBLE Graded Sunday School lessons. Please send me "How Firm a Foundation," which presents complete Bible coverage by age-levels. Also send samples for the following departments:

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Where scholarship is considered the Lord's business and academic attainment and spiritual wisdom are sanely balanced for a world that needs both.

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DAYTON, TENNESSEE

Photos by Kelvin W. Coventry

Ten a.m. services at Memorial Chapel on Bryan Hill holds the key to Christ-centered education.

Bryan Marks Milestone

Twenty-fifth anniversary year sees enlarging plant and student body, retiring president.

EXCITEMENT pinpricked the blue hills and fertile valleys in Tennessee's Cumberland mountains thirty years ago on July 21.

Flashing intellect and keen retort were on display. A principle was at stake.

A courtyard of perspiring spectators crowded on crude wooden benches. They strained to catch every word.

Five days later the Defender of the Faith who emerged triumphant from the now world-famous Scopes Evolution Trial was dead. His name: William Jennings Bryan.

On September 15, this year, a scant mile from the historic Dayton courthouse a living memorial to the statesman-orator entered its 25th anniversary year. William Jennings Bryan University represents the fulfillment of a suggestion made by Bryan three days before his death.

From its humble beginning in the abandoned Rhea County High School building, Bryan University has steadily hurdled obstacles to take a recognized place in the educational world.

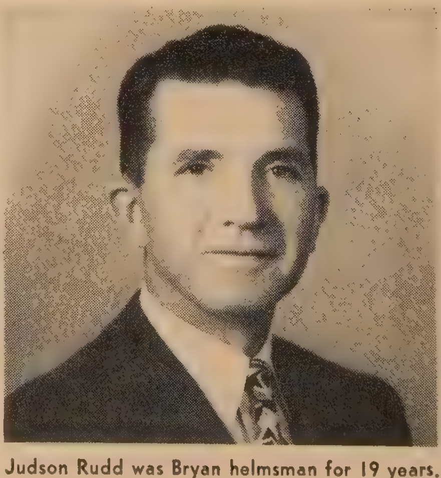
Bryan marks another milestone this year. Tall, brown-eyed Judson A. Rudd, helmsman for 19 years, has resigned in favor of a "younger and more aggressive leadership . . . needed to promote the interests of the university at this time."

Rudd began his service at Bryan as professor of mathematics in 1931, served successively as treasurer, vice-president and acting president until his appointment as president in '36.

Prexy Rudd has seen the 80-acre hilltop location grow from buildings barely started at the beginning of depression years. Plant and equipment are now worth more than a million dollars. He's watched the enrolment grow from 70 pupils to 265.

'Growing pains' have been taken in stride. Rudd declared: "Students pranks have never bothered me—but of course there must be limitations! One year the boys moved the ducks, purchased for our Thanksgiving dinner, to a dormitory hallway between quarters for faculty members and girl students."

Rudd, who assumed the post of president emeritus on July 1 this year, claims the last three years have been especially satisfying. Growth of the



Judson Rudd was Bryan helmsman for 19 years.

Coach Vos—responsible for cinder track stars.

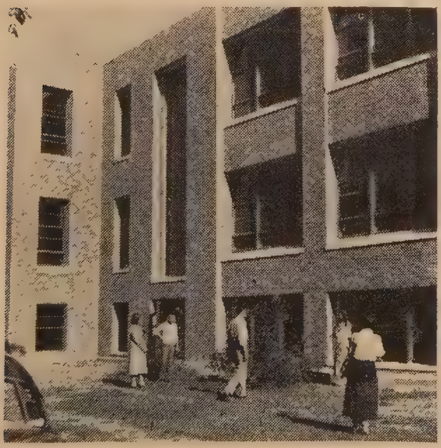
university has become more apparent.

Lacking denominational backing and endowment, work of the college is supported by many Christians who have contributed more than $100,000 annually for the past three years. Annual operating budget is $260,000. More than 30 full-time faculty and staff members are employed.

As Bryan launches its birthday celebration, the buff brick and cast stone tower of the Memorial Administration Building adds new dignity to the campus. A recent $100,000 anonymous gift made the building possible this year.

As Rudd passed the torch on to the fourth (and yet unnamed) captain of Bryan, he observed, "In the providence of God, those who ran before me as president of the William Jennings Bryan University did not run long, but they ran well. Little did I realize when I was called upon to follow these great pace-setters that I would carry the standard for this extended distance . . .

"As the university faces the problems of expansion and development during these next few years, I, for one, will be glad to see a fresh contestant carrying the Bryan colors in the meet. It will be my joy to sit in his cheering section!"



Memorial building marks Bryan birthday year.

at Moody you'll PRACTICE what you learn

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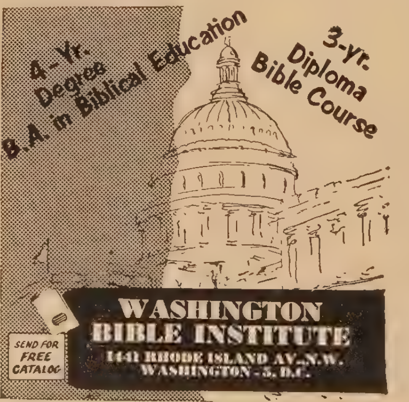

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Kalland To Teach at Gordon

CHRISTIAN LIFE Book Reviewer Lloyd Kalland has a new title and a new home.

He's "Dr." now, having recently received the Th.D. degree from Northern Baptist Theological Seminary. The new home is located in Danvers, Mass.

The significance of the change lies in the following story, however. Kalland joined the Gordon College Faculty this fall as lecturer in Philosophy of Religion. Formerly he pastored Chicago's Calvary Temple Baptist Church. He is a graduate of Gordon College, class of '42.

Diane Upsets Campus

HURRICANE DIANE was impartial in her blows last August. Among institutions swirling in her devastating wake was Gordon College.

Gordon estimated $10,500 damage at the campus on the Fenway. Heaviest losses were in necessary replacement of five pianos, snack shop booths, chapel seats, choir robes, etc., and in bookstore supplies. Total on these alone ran $7,000.

Some equipment—books, classroom desks and chairs—had already been moved to Gordon's new Princemere campus 25 miles north of Boston, and escaped damage.

Gordon is operating on the new site this fall.

Train Men To Reach Servicemen

THE NEGLECTED serviceman is about to have his chance. (See "We're Letting Servicemen Down," page 18.)

A unique school training men to open servicemen's centers off-base at military installations across the country opened September 1. Operating on a four-weeks course basis at LeTourneau Christian Camp, Canandaigua, N.Y., the school is headed by the Rev. Gilbert Howe.

Courses are open to those desiring to enter full-time servicemen's work, also to pastors of churches located near military bases. They include information on how to establish a Gospel Center and carry on the work in and out of military bases. Two hundred dollar cost includes room and board as well as books.

New School Fund Source Sought

INDIVIDUALS and corporations are two of the major and relatively "untapped" sources for financing higher education. The statement was made by Dr. James L. McNett of New York, a public relations representative of the American Baptist Board of Education and Publication. He addressed a fund-raising clinic at the 11th annual Institute of

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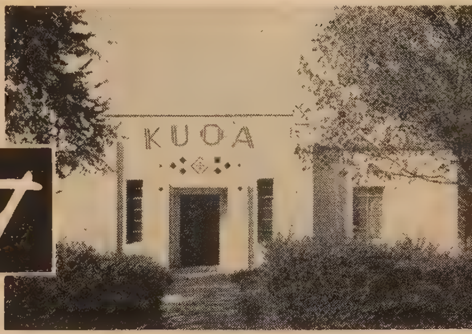

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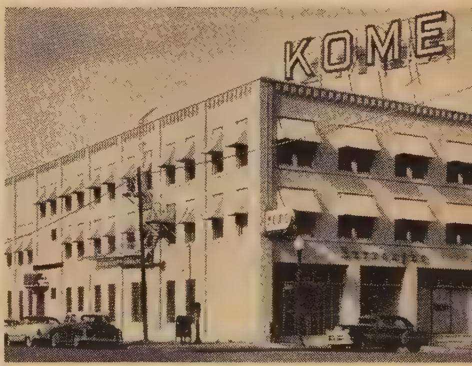

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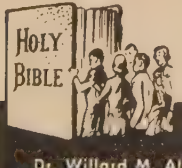

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Higher Education in Nashville, Tenn., last summer.

"If corporations donated just five per cent of their net income, it would produce $1.25 billion annually for charitable purposes," said Dr. McNett. "And if individuals gave 20 per cent of their net income (the amount exempted from taxes under internal revenue laws)another $27 billion a year would be available to such institutions." He stated that Americans annually give $4.5 billion to philanthropy. Individuals contribute about $4 billion, corporations $300 million, foundations $150 million and about $50 million comes from bequests.

"A college should benefit potential givers by sending them pamphlets with helpful information on taxes, trusts and estate matters," said Reber Boult, president of the United Givers Fund of Nashville.

He added, "Schools occasionally might ask for funds but their chief aim should be to gain indirect benefits from rendering contributors a general educational service."

NUCS Seeks Church Aid

CHRISTIAN DAY school received an extra plug at the 35th annual convention of the National Union of Christian Schools in August.

Meeting in Lynden, Wash., the Union urged more financial support of Christian day schools by churches.

Churches should afford their members, the statement said, an opportunity to express their conviction through freewill offerings and other methods. It warned that the cost of tuition is becoming increasingly burdensome to the average family and consequently "church financial support has become indispensable and must be increased."

The Union represents 177 private schools with a total enrolment of more than 33,000, controlled by parents of the Calvinistic faith. They are primarily members of the Christian Reformed Church.

Schoolmen Push Spiritual Values

SUPREME COURT decisions have been draining religion from the public schools. But public school superintendents from 35 American cities were unawed. They adopted a resolution in New York City urging classrooms to greater effort in helping students understand the importance of religion in their lives. The superintendents also resolved that the schools should help the students build and live by a "system of moral and spiritual values."

It was voted at the 14th annual Work Conference for superintendents sponsored by Columbia University.

Education Briefs

- When compliments were passed out last summer Stony Brook School (preparatory school for boys, from sixth grade through college entrance) nabbed several.

Representatives of the Middle States Association of Colleges and Secondary Schools commented on foresight and wisdom evident in the planning of the campus and development of the school plant. Schoolmen noted that the Stony Brook guidance program emulates the father-son relationship.

- September 8 heralded the advent of another Christian school. Evangel College, Assemblies of God liberal arts school, held dedication and inauguration ceremonies on that date. Land and buildings in Springfield, Mo., were received by the Assemblies of God as a grant from the U.S. Government after O'Reilly General Hospital was closed. The ready-made campus contains approximately 58½ acres of land, some 70 buildings and beautifully landscaped grounds.

- Bob Jones (Greenville, S.C.) students returned this fall to find the campus webbed by more than a mile of underground tunnels. Six feet deep and six feet wide, they make possible faster and more efficient repairs to the steam system and are topped by sidewalks which further expedite student traffic.

Progress keynoted the summer on the southern campus. Ground has been broken for a girls' dormitory and a Fine Arts Building. Also, Rodeheaver Auditorium acquired a three manual Austin organ valued at $50,000, two more small lifts for the stage and an organ lift.

- The presidential chair at Kansas City Bible College has been filled. Dr. Clifford Lewis was elected following the resignation of Dr. Robert H. Belton, who joined the faculty of Moody Bible Institute.

- When Wheaton (Ill.) College's faculty assembled this fall they were saddened by one vacant chair.

Dr. Robert L. Cooke, professor of education and chairman of the division of education and psychology, "went quietly to Heaven from his home on July 23." Thus the announcement was made in Wheaton's Alumni Magazine. Prior to his illness in May he had not missed a class since he came to Wheaton from California in 1935.

- Taylor University (Upland, Ind.) offers a new five year program for prospective missionaries. It combines the A.B. degree with a major in religion and a certified teacher training program through the B.S. in education degree.

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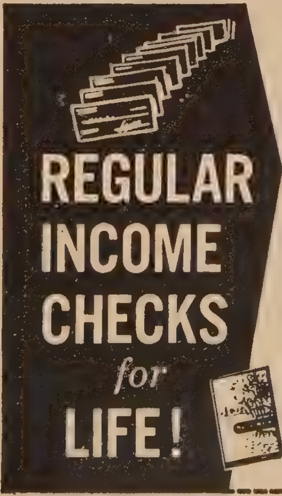

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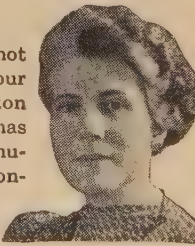

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Science

Photos by Don Rutledge

Dr. Farrar takes time to read from the Great Physician's Handbook and visit with a patient.

Mottoed Medic

A busy doctor turned his clinic over to Christ, now dispenses "spiritual vitamins" as well as pink pills.

THE DOOR of the clinic opened, and Margaret Spears wearily stepped out, discouraged, needing—she knew not what. Overhead, she spotted a strange message.

As she re-read the words, printed on the wall over the exit, Margaret Spears found the answer to the nameless empty feeling in her heart: *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."* The next Sunday she happily walked down the aisle of the church to make her faith known.

Yes, some very strange things have been going on recently at the Healing Arts Clinic in Manchester, a small southern town in Tennessee between Nashville and Chattanooga.

The troubled in heart are reminded nearby that *"God is our refuge and strength a very present help in trouble"* (Ps. 46:1). The paneled front of the counter bears, *"The Lord is my Shepherd; I shall not want."*

The modest little man in charge wields a Sword as well as he does a scalpel. Dr. Howard A. Farrar (pronounced "Fairer") with a Bible in hand, frequently reads passages to patients who need more than pink pills.

A short time later Blanton Kilgore visited. His father-in-law had been X-rayed. While pictures were being developed, Blanton was initiated into some of the wonders of medicine, following the doctor around and into the laboratory, where tests were being checked. Again impressed by the Spirit that here was a needy soul, Dr. Farrar asked Kilgore: "Are you a Christian?"

The door of the lab shut after the two men. In a few minutes the doctor was interrupted: "There are several patients waiting to see you, doctor," informed the receptionist.

"I will see them in a few minutes," was his courteous reply. "This is more important now than all the patients in the world."

"Spiritual vitamins" is the way some friends describe the invigorating effect of the general atmosphere of the place. Even a well-stocked library of Christian books is available in a cozy reading room. "I can go into the clinic feeling down and out, and I come away feeling spiritually blessed as well as physically helped," declared one lady.

"This doctor probably has led more people to Christ than most preachers," declares Rev. Clarence Akridge of nearby Tullahome. But it was not always so.

Howard Farrar, M.D., started out in medicine in partnership with his father in October, 1937, and had built up a good practice in Manchester. To all appearances overwork resulted in a breakdown in 1948. But during his stay in an Atlanta, Ga., hospital the doctor's self-diagnosis revealed to him that the root of his affliction was spiritual, rather than physical or even mental. His relationship with God was not right, although he had been a church member for more than 35 years.

On his way home from the hospital, he stopped to attend services in a little church. He came home to Manchester to begin reading his Bible and praying more often. At church the next Sunday he heard the Methodist pastor admonish *"Ye shall know the truth and the truth shall make you free."* (John 8:32). But Howard Farrar didn't know it yet.

His faithfulness at church services prompted officials to appoint him to the Board of Stewards, where he served as chairman for three years.

One day a salesman told him, "I've had dinner at an amazing restaurant in Birmingham, where verses of Scripture are on the wall. There are signs up in the place saying that no alcohol is permitted." Right then something clicked in the doctor's mind.

That was it! A clinic with Scripture verses on the walls! But it wasn't as simple as it sounded.

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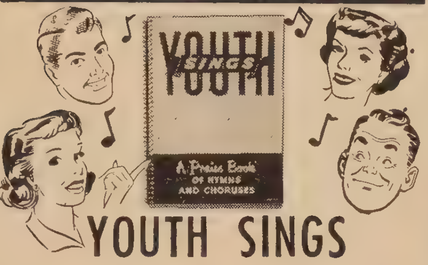
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Elisha, the 63-year-old colored saint who is just "part of the place," each morning calls up the ministers of the area to invite them to chapel.

Another Christian doctor, Dr. Coulter Young, shares the building and part of the heavy practice, but most of the chapel messages are brought by "Dr. Howard."

"Onward with Christ" is the doctor's twice-a-week half-hour radio broadcast, personally sponsored and used to reach many hundreds more than the number who find their way to the clinic. Shut-ins are strengthened thus spiritually—and ministered to medically in person by the doctor. But it is more than a message of soft comfort which goes out over the airwaves. The liquor interest found that out recently when Coffey County considered the wet-dry election problem. Christians in the community are convinced it was the doctor's hard-fought crusade against liquor which resulted in a victory for the dries.

Through his interest and efforts, a room in the new Coffey County Hospital has been set aside for chapel, and the doctor participates in the services which are held there twice a week and on Sunday. He fills his appointment the second Tuesday of each month, sharing the pulpit with the ministers of the county.

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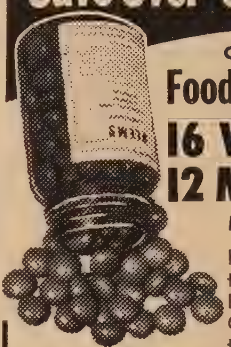

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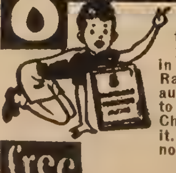

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The most amazing part of this story is that, although the clinic opened its doors to the public three and a half years ago, ministering silently through its printed walls, the man behind it did not find the peace and victory he sought for others until 30 months ago when he was laid low with a duodenal hemorrhage.

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Pills for the Mind?

"PRESCRIPTION for schizophrenia: Two pink pills twice daily." The day when you can walk into your corner drug store for such a prescription may never come. But scientists are finding drugs and chemicals handy helpmates to couch and confession techniques in treating mental illness.

Reserpine, an old herbal remedy made from the Central American plant Rauwolfia serpentina, is one of the newest. It calms down victims of mental illness and high blood pressure. Scientists even theorize it may successfully replace brain operations and shock treatments. The drug was used in a Palo Alto, Calif., Veterans Administration hospital. Doctors there say reserpine may not cure patients but it will adjust them better to mental hospitals.

Another drug, chlorpromazine, causes patients who have not said a sensible word in five to ten years to begin talking. Five hundred patients at Longview State Hospital in Cincinnati were given the drug. Results were good. And a neuro-psychiatrist of Cincinnati announces development of a pill he claims will clear up hallucinations, delirium and split personality symptoms. If true, this will be a big boon to treatment of schizophrenia.

New twist on the electric shock treatment also has been announced. Electric shock can be produced by proxy, a German scientist says. He gave electric shocks to rabbits, removed their brains. Then he shot a substance extracted from the rabbit brains into human mental patients. Result: patients were quieter, more content. They slept better, were more willing to talk about their troubles with psychiatrists.

Such developments are good news to Christians increasingly concerned about mental disturbances which plague Christians and non-Christians alike.

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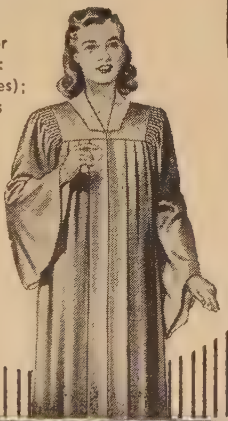

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UP IN THE AIR FOR A TALLY

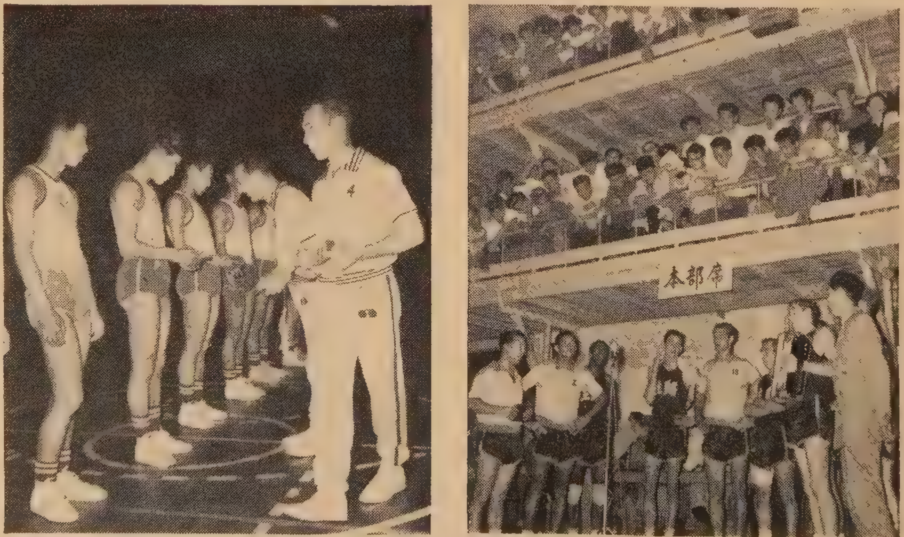
Illness couldn't hold them down.

THE third tour of the Far East by the Venture for Victory basketball team, completed in early September, proved the most rugged of the team's barnstorming gospel trips. The team had little trouble with opposition. But storms, illness, and an injury to the team leader, Coach Don Odle of Taylor University, dogged the determined cagers footsteps.

Odle suffered a back injury in one of the games toward the latter part of the 60,000 mile tour and was flown to the United States for medical attention. Bud Schaeffer, team spark plug and former Little All-American at Wheaton College, had to leave the team about the same time for an emergency appendectomy.

"We hit a storm in flying into Korea and most of the team arrived sick," Odle reported. "An all-night train ride got us to Kwanju and 12,000 saw our first game. In the next 48 hours we played four games, two of them in the mud, slept on the floor and picked up bad cases of dysentery. Of our players, Joe Grabill, had been left in Tokyo with an infected wisdom tooth. We lost our first game, 20 to 16, after scoring 81 points the night before. The same afternoon we bounced back to beat Pusan's best team.

"Seoul was next, and on the train



TEAM MIXED SPORTS & EVANGELISM, DREW CAPACITY CROWDS

Gospel portions for opponents.

Gospel songs at half time.

there we really got sick," Odle's report continued. "We were to play two games, and it looked right there that the third tour might come to an end. We wired America for special prayer . . . and a tremendous downpour of rain came, and both games were cancelled! By the next day we had five men ready to play. Sunday was next, with no games, only gospel services, and by Monday we were getting along much better. . . . An officer of the Korean basketball association who travelled with us has accepted Christ."

Capacity crowds greeted the sports-evangelism squad everywhere it went. A throng of 17,000 witnessed one game in Korea, said to be the largest crowd to witness a basketball game in that country. Instead of resting at half time, the players put on a gospel service during each game, playing accordions and singing hymns, with Odle and Schaeffer bringing a brief sermon. In the first 18 games alone, more than 2,000 people had made profession of faith in Christ.

The eight-man squad was composed of players from Southern California, Westmont College, Taylor University, Anderson College, and Wheaton College.

Christian Gridders Star

EXCEPT for the first week when sports fans have eyes turned toward baseball's World's Series, October is the month when college football takes over the sports spotlight.

UCLA Crusaders for Christ will be led by all-American back Bob Davenport and Fullback Don Shinnick, both of whom are being heralded as 1955 All-American material. Davenport is the student chairman of Campus Crusade at UCLA, and Shinnick, who

UCLA Photo

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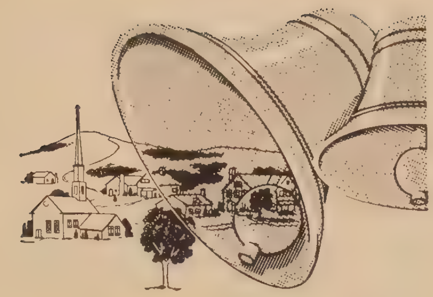

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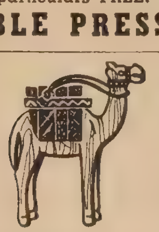

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found Christ a year ago, is one of the Crusade's most enthusiastic supporters.

Several other 1955 Bruin team members have also found Christ through Campus Crusade for Christ. However, gone from the college football scene at UCLA this season are more than half a dozen Crusaders who made headlines last year, including All-Americans Jack Ellena and Primo Villanueva, and Captain Bob Peterson, Terry Debay, Bob Heydenfeldt and Bob Long.

That these UCLA players have come in contact with vital Christianity is reflected in the testimony of Villanueva, who gained All-American honors in his senior year, and will this season play professional ball in the Canadian League for the Vancouver Lions.

Besides Villanueva, the Canadian pro league will again employ the services of several other known Christians. Rob Rumball, for the past three seasons a star defensive half back for the Ottawa Rough Riders, plans to play for pay again this fall, but with a new team, the Toronto Argonauts. Rumball, who will now be playing before home-town fans, recently completed his studies at Northern Baptist Theological Seminary. He plans to take a pastorate in or around Toronto.

Rumball found at Toronto at least one other football player who has similar spiritual interests. He says: "It has thrilled me to get to know Royal Copeland, one of the best Canada has produced, and to find out how close he is to the Head Coach [Jesus Christ]. Copeland, an 11-year-veteran, is a good consistent witness and has helped me in my witness."

At Montreal, Herb Trawick is reported headed for another all-star season. He was used of the Lord in the salvation of a teammate, Virgil Wagner, a great player in the Canadian League for the past several seasons. Wagner, at the invitation of Trawick, attended Montreal's Bethel Baptist Church, where he came into a saving knowledge of Christ.

Acclaimed as Canada's most popular player twice during his career, Wagner retired at the end of last season.

Grass Cutter

COLLEGE PLACE Baptist Church, Monroe, La., received a check for $1,150 from an 18-year-old youth they had paid $5 a week in the summer of 1954 to mow the church lawn.

The large check was a tenth–the tithe–on $11,500, the first installment of a $30,000 bonus young Wayne Causey will get for signing a professional baseball contract with the Baltimore Orioles.

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And you'll want to know where to find a good selection of church supplies. To fill this need CHRISTIAN LIFE is publishing—for the first time in any publication—a comprehensive list of Christian book stores. The list begins on page 35. You'll no doubt find that there's a Christian supply center right nearby. If you don't find the information you want, drop us a line. We'll do what we can to track down sources of supply.

Might be a good idea to go back and take another look at the "Christian Goes to Market" section. And be sure to pass around the magazine to your friends.

For Smart Readers Only

Who says people just loaf during summertime? Not Readers' Service-ites! During June, July and August they kept a sharp eye on the columns of CHRISTIAN LIFE, noting products and services that may help them. Our Readers Service girls have been kept on their toes by these folks. Total number of inquiries during the three months of summer topped 13,000.

With fall activities in full swing the girls expect even more smart readers on the lookout for ideas will clip the coupon on the right and take advantage of free information. This month, why don't you?

Record-Breaking Recorder

The June issue of CHRISTIAN LIFE offered information on a new battery-operated pocket tape recorder.

No sooner had the ink dried than requests began piling up.

Readers noted how it is "less than nine inches long," weighs only three pounds," has "more than 45 hours service life" and "records one hour on a cartridge of tape."

As of mid-August more requests had come in for information about the recorder than for any other product listed in our columns. Missionaries, especially, were interested. Inquiries came from Venezuela, Chili, British West Indies, the Philippines, Canada, Guatemala, Germany, Hawaii, Africa—as well as from all over the U.S.

It looks like the pocket recorder is the champion interest-puller so far. And it happened in the summertime, too!

Don't Miss These Reprints!

Since May, CHRISTIAN LIFE has been offering readers reprints of recent articles of lasting interest. Alert readers have been snapping them up—but there are still reprints left.

Most asked-for so far is "Mental Sickness and the Christian" (May). It was widely acclaimed as a long-overdue analysis of a mounting problem. If you missed it, be sure to order copies for yourself and your Christian friends.

Renewed evidences of tension on the mission fields (Prospects, page 7) point up the timeliness and significance of "Greatest Peril in Mission History" (July). It's an article no evangelical should fail to read. And, of course, indispensable to every Sunday school worker is the 20-page "Build Sunday School Attendance" section reprinted from the August issue.

These and the other three articles listed on the Readers Service coupon have proved their usefulness to individuals, churches and Christian organizations. So mail in your order today.

Cost of these latter reprints is only 15 cents each on orders of less than 500, 10 cents each on orders between 500 and 999 and 5 cents on orders for more than 1,000. Special prices are available for larger quantities. On orders of $1 or more we will be happy to bill you; smaller orders will be sent only upon receipt of payment in coin, stamps or check.

Here's the help you need . . .

Free information will benefit you and the Lord's work. You can get the help you need simply by checking products and services on which you want more information.

COVER
- ☐ 2nd—Preferred Risk, Ins.
- ☐ 3rd—Moody Bible Inst.
- ☐ 4th—Bible Inst. of Los Angeles

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- ☐ J82-A Take it for Granite
- ☐ J82-B Christmas Decor
- ☐ J82-C Making $$$
- ☐ J82-D Orchids for Pennies
- ☐ J82-E West Point Sermon
- ☐ J82-F Radio Catalog
- ☐ J82-G Birthday Calendar

TEAR OUT AND MAIL TODAY

Name ....

Your Office: Church ....

Address ....

City .... State..............

1055

FREE information and materials that will improve your service in church and Sunday school.

Here's How You Can Get the Help You Need

EXPERTS in every phase of church administration, literature, missions, education, equipment and Sunday school activity are at your service.

Here's how simple it is to get material you need.

On our Readers' Service coupon on the left, there are three features designed for your benefit—(1) further information on our advertisers, (2) information on new products listed in the magazine and (3) free booklets and materials for your use.

All you have to do is check the square in front of the information you want and send in the coupon. Our Readers' Service girls will then go into action for you. In a short time you will receive the information you need for your Christian life and work.

Free Booklets and Materials

THE FOLLOWING booklets and materials are being provided without charge to any CHRISTIAN LIFE reader requesting them.

Take it for Granite—Your church, that is. Many of its features inside and out may be designed and produced in granite. The 12-page booklet "Granite in Places of Worship" suggests its natural beauty and endurance. Belfries, entranceways, stair risers, pulpit pieces and numerous imaginative adaptions are possible in granite, says the Cold Spring Granite Co.

For your free copy, check item J82-A on Readers' Service card.

Christmas Decor—A Christmas tree tip star featuring a full color picture transparency of Sallman's "Head of Christ" is offered in the Kriebel & Bates 1955 line. A descriptive circular explains its easy attachment, simple tree light connection and low cost.

For your free copy, check item J82-B on Readers' Service card.

Making $$$—Money for your organization is promised by the Uni-Vita plan. It has a double-barreled purpose to benefit both the organization and its members. Just take advantage of a product used in most homes already. A brochure describes how the plan works.

For your free copy, check item J82-C on Readers' Service card.

Orchids for Pennies—Orchids as giveaways for church attendance? Why not? Faced with a surplus million "America's Orchid King" will fly Princess Aloha orchids to California from Hawaii at a nickel per bloom. Churches ordering these pay in addition a small air freight charge to destination. A color folder describes this offer made only to churches.

For your free copy, check item J82-D on Readers' Service card.

West Point Sermon—Dr. Frank E. Gaebelein preached "The Central Purpose of the Bible" to the Fourth Classmen at West Point. The occasion: the 85th Annual Bible presentation by the American Tract Society. This sermon is available in booklet form.

For your free copy, check item J82-E on Readers' Service card.

Radio Catalog—Allied Radio Corp. has a new 324-page catalog ready for distribution. Of special interest to churches is the section devoted to sound equipment and electronic devices adaptable for church work. A large section is devoted to tape and disc recorders for radio and sermon work.

For your free copy, check item J82-F on Readers' Service card.

Birthday Calendar—The Dorney Printing Co. offers designs in its sample kit for church member birthday listings. Members are reminded of birthdays and anniversaries. Church and organization meetings may also be scheduled.

For your free copy, check item J82-G on Readers' Service card.

Speed Up Church Mailings

Modern methods can spark plodding church promotion—and at low cost.

BUSINESSMEN know the advantage of direct advertising. An alert and growing group of evangelical churches are learning that it pays to keep their membership informed through the mails. To speed addressing, improved methods are being sought.

One enterprising pastor organized the "65 Club" in his church. All members over the age 65 automatically became participants and prepared mailings to the church membership.

Most addresses were probably handwritten at this fellowship. Time was hardly a compelling factor here. Only requirement was to follow U.S. Post Office regulations to write legibly.

But the church secretary or volunteer worker that must use the primitive "stroke-at-a-time" method has a great handicap. The best pencil speed averages about 30 words a minute.

Typewritten jobs are most universal in the small church. Averaging only an occasional all-member mailing with bulletins limited to the sick, shut-ins and servicemen each week, the non-promotional local program plods along.

Some typewriter possibilities move in the direction of efficiency. Label sheets, the size of standard typing stock with 33 perforated divisions, permit faster addressing or marking. However, each sheet must be ripped to label-size and moistened on its gummed back for attachment.

Mimeograph label sheets with gummed backs are used by the Grace Bible Church, Elmhurst, (Ill.) which often puts out several mailings a week. Label sheets are run once a year (oftener in emergency) and stocked. Only operation for mailing is to moisten and attach.

Big question for churches to decide is: "When does it become practical for us to invest in addressing equipment?"

The church-visitor-secretary of a 558 member congregation readily stated her spirit-type addressing machine was necessary.

Christian Life Photo

Hand addresser covers big mailing in minutes.

Between 1,200 and 1,500 pieces per month were posted from her office. Occasional larger loads were sandwiched in.

A business expert claimed that as soon as 50 names are available for repeated use the machine becomes a sound investment.

Hand-operated addressing equipment can be divided into two general categories: those using paper for impressions and those using metal.

Again, paper-type machines divide into two classifications: those operated by chemical principle and those that require inking. One feature, attractive for these machines, is low cost.

The secretary using a spirit addresser explained her procedure.

"I type names and address on an address-roll through special duplicator carbon. Each time I make a run the roll is attached on the machine. Addresses circulate into place for impression when the hand-lever comes down."

Chemical fluid provides the medium for printing.

She expressed distress over required address changes and new name additions.

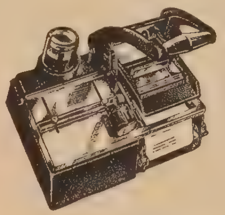
Recently marketed was a spirit machine using a paper address slip inserted in special holder-card. The card provided reinforcement, classification and data recording possibilities. Operation permits address viewing before impression and skipping.

A 190-member church that invested in a regular stencil addresser seemed pleased with its purchase, according to the volunteer operator.

"We saw it demonstrated at a VBS conference," she exclaimed, "and later bought one to help us out."

"We'll probably find greater use for it as our program develops."

STREAMLINE YOUR ADDRESSING SYSTEM!



SaveTime—SaveMoney! Why pay a premium to outside organizations for addressing mailings? Why use slow old-fashioned methods yourself? Addressing bulletins, statements, notices etc. is fast, easy and inexpensive with Master Addresser. Three models—priced from $30.97 including supplies for 500 name list.

Write for complete information.

MASTER ADDRESSER COMPANY
6500 S. West Lake Street • Minneapolis 16, Minn.

AMERICAN SEATING FOLDING CHAIRS

Deep lounging-chair comfort with spring-arch seats

Wide, deep spring-arch seat upholstered in washable DuPont Fabrilite; deep back panel upholstered, or steel. Same rugged steel frame construction, same safety, quiet and convenience, as famous chairs described below.

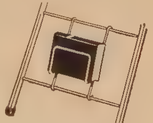
Plywood, steel, or upholstered seats

Over 11 million in use! Outlast All Others!

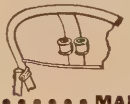
Reinforced triangular-steel-tubing frame with steel cross rods. No snagging, pinching, or tipping hazards. Silent in use. Folds easily. Metal parts corrosion-resistant Bonderized, with 1 dipped, 1 sprayed coat enamel. Unequalled for strength, safety, convenience. Seats of formed birch plywood, steel, or imitation-leather upholstered.

Outnumber all others in Church use!

Convenient accessories—
For American Seating Folding Chairs only.



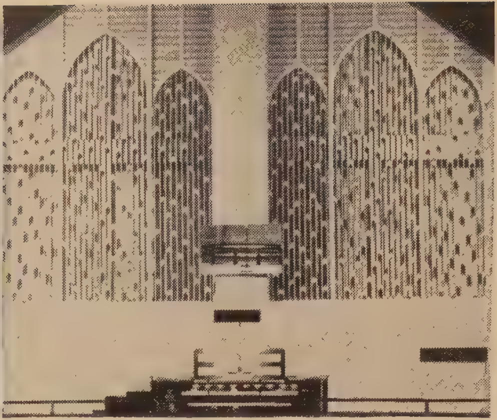
All folding chairs can be furnished with book racks.



Communion-cup holders available as shown.

MAIL COUPON TODAY

AMERICAN SEATING COMPANY
DEPT. 161-F, GRAND RAPIDS 2, MICHIGAN
☐ Please send your latest brochure on American Seating Folding Chairs
☐ I am interested in ________ (quantity)
☐ Spring-arch seat ☐ Birch seat
☐ Steel seat ☐ Upholstered
☐ For school ☐ For church
Name ________
Street ________
City & Zone ________ *State* ________



For the Church You Cherish... a Wicks Pipe Organ

There is no substitute for the grandeur of a traditional pipe organ to enhance the beauty and dignity of religious services. And, there is no pipe organ so true to this great tradition as the Wicks. That is why so many of our greatest churches have chosen Wicks above all others.

Yet, we feel that our greatest achievement is building the same magnificent tonal quality into the Wicks Organs for smaller churches. May we show you how, even on a modest budget, your church can have an incomparable Wicks Organ? Or, perhaps, we can rebuild your present organ. A letter will bring you full details.

The House Of Wicks

Wicks Organ Company • Highland, Illinois

Flyweight Magnemite*

Electric-Motor Battery-Operated Portable Tape Recorder

Ideal companion of minister and missionary for field recording away from power supplies. Completely battery operated and self-contained. Records music or speech with life-like clarity and fidelity.

Designed to meet the gruelling requirements of all portable applications, the Flyweight will give professional performance under the most adverse conditions of operation. In-built ruggedness assures constant trouble-free performance.

Electrically rewinds a full reel of tape in less than two minutes. Contains built-in playback facilities. Tapes play back on any other recorder at the same tape speed.

Weighs just 8 lbs. making it truly portable. Measures only 5½" x 9" x 12" (smaller than a portable typewriter).

For complete technical specifications and direct factory prices write to Dept. CL

AMPLIFIER CORP. of AMERICA
398 Broadway, N. Y. 13, N. Y.

*T.M. Reg. U.S. Pat. Off.

Your New Church can be built Now!

Why wait months—or years—for that new building you need *now?* The Broadway Plan provides a highly successful, business-like financing method. It offers many unique advantages for church members not found in other fund-raising programs. Used by more than 1,000 churches in 32 states to help them get their new buildings speedily, economically.

Write, without obligation, for details

BROADWAY PLAN
Church Finance
CITY NATIONAL BANK BLDG.,
HOUSTON, TEXAS

Addresses are cut on special stencil tissue enclosed with hard-pressed paper frames. In the machine on inked roller produces the impression through the stencil. Frames come in several colors to allow classification.

Addressing with metal plate equipment offers a fast, accurate method. The hand operated machine is easy to work. Visual selection of plates in the feeding tray allows desired omissions. A newly developed carbon ribbon insures neat operation.

Excellent results are guaranteed.

The water-and-fireproof metal plates permit easily arranged filing according to desired classification.

Simple maintenance is another feature of the metal plate system.

Automatic models in both the paper plate and metal plate equipment are available.

Business firms divide about evenly in their preference. The paper plate offers an advantage in that its stencil can be cut on the office typewriter for immediate filing and lower cost. Metal, considered indestructible, must be cut on a special machine either in or out of the office.

Churches with large membership mailing lists may find it more economical to own their metal plate cutting equipment. Smaller churches may have their plates cut by the local agent for a minimum fee.

In some cases professional mailing service is used for church addressing. One Chicago mailer indicated that he carried several church accounts.

"These churches range in membership from about 600 to 1,400 and more," he said. "We do not actually solicit their business because we feel that our charge must be small and cannot represent true cost in such cases."

New Addressing Plan

Small but growing churches will find much service in their enlarging program for the Model 30 Addressograph marketed in May. Any church or Sunday school with 50 or more members can supplement its ministry on week-days by reaching its membership, visitors and prospects by direct mail.

The young pastor, church secretary or missionary, Sunday school specialist or volunteer worker can dispatch a mailing or any repetitive listing in a matter of minutes with this lightweight, foot-square model. There's no fear of soiled clothing or messy work with its specially processed ribbon. World-famous Addressograph metal plates are used. This insures a permanent fireproof file of communicants, invaluable to the local expanding church.

Addressograph-Multigraph corporation of Cleveland is manufacturer. Model 30 is priced at $115 there.

For more information, check item J84-A on Readers' Service card on page 82.

Ranch-house style church solves low budget headaches.

Convertible Church-Parsonage To Open New Areas

Originator Kimbel unveils two-in-one model.

WHAT does a church do that finds itself without quarters—and very little money?

A Minnesota township congregation only months old was told to move out of its rented meeting place in a large old home. They couldn't afford to put up a church building.

Their solution: They built a conventional-style home on a large plot of ground where they hoped some day to put up a church. It was a parsonage six days a week. On Sunday the congregation trooped in and it became a church.

This scheme has obvious weaknesses. It's hard on the minister's family; it's tough for an expansion-minded congregation.

But a new adaptation of this solution has come up. There's nothing makeshift about it. And its originator claims its an answer to church extension on a low budget.

It's the brain-child of the Rev. Joseph H. Kimbel, extension director of the Indiana Conference of the United Missionary Church, a 2,500-member evangelical group now in the midst of an extension program.

The wraps were taken off the plan at the April convention of National Association of Evangelicals when Kimbel unveiled a one-fourth inch scale model.

It is essentially a spacious, ranch-style home. But here's the difference: approximately two-thirds of the floor space is a chapel. One-third of the space is a four-room apartment for the pastor and his family.

Later on, when a church is built—Presto!—the whole thing becomes a home. And with very little remodeling.

One of Kimbel's plans calls for a house 30 ft. by 74 ft. Two-thirds of it is the sanctuary seating 171 people. The remaining third is divided into kitchen (12 ft. by 12½ ft.), livingroom (9 ft. by 16½ ft.) and two bedrooms, (11 ft. by 9 ft. and 11 ft. by 13½ ft.).

In the basement are Sunday school facilities for 200, including a junior chapel seating 100 and six classrooms.

When the church-parsonage is remodeled, it becomes an eight-room home with garage and large basement. The two bedrooms in the small apartment become the garage, the living room is transformed into a play area and the kitchen remains the kitchen.

The house has such features as open-beamed ceiling of four-inch thick "spruce-deck," warm air radiant heat, two fireplaces and large picture windows.

Kimbel estimates that with donated labor and close buying the church-parsonage can be built for as low as $13,000. It can be remodeled, he says, into the complete parsonage for an additional $2,000.

Remodeling is simple. Exterior of the house is unchanged. Plumbing and electrical work don't have to be altered. Only the room arrangement is changed.

Kimbel points out that the fact that the building can be so easily converted into a house adds to its re-sale value. As a result the house has higher mortgage value than a church building has.

The plan is still in the model and blue-print stage, but the United Missionary Church, Indiana conference, expects to build one or two of these convertible church-parsonages yet this year.

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THE bulletin of an eastern Iowa church mocked a visitor. On its cover page, the words were clear: "A Friendly Church with a Warm Gospel Message," "Visitors Welcome," "A Christian Welcome."

But as the newcomer left the morning worship service, only the pastor offered his hand and spoke a greeting to her.

According to the Rev. Robert Norstrom of Cambridge, Minn., that's the cardinal sin in any church public relations program.

"If you're publishing the fact that yours is a friendly church, it better be so! This is the greatest offense committed by churches today."

With these remarks he stressed the importance of the bulletin in its relationship between church and community. The Sunday morning church bulletin probably has the leargest readership of any published religious materials.

John Dischinger, pastor in Gering, Neb., supports this idea. For his small rural congregation, the bulletins are designed and written with "fringe members, friends and prospects" in mind.

An official from a 500-member church in an average midwestern industrial city states:

"Purpose of our bulletin is to keep our membership informed of Sunday and weekday services, organizational activities and personal items such as births, deaths, weddings, address changes and new member names."

Sample bulletin from this church was a four-page folded piece of light blue stock with 5½ by 8½-inch page size. Pages one and four were in standard type run in a local print shop and stocked once a year. Pages two and three were mimeographed each week.

Layout followed this formula:

Page one (front cover)—Large church picture; church name, address and phone; pastor's name, residence and phone; church missionary's name and phone; Bible phrase; mottoes.

Page four (back cover)—Church calendar; church officer directory.

Page two—news item.

Page three—Sunday order of service; weekday announcements; news items; attendance chart.

A denominational publication executive described the bulletin situation as he sees it. He believes more churches use bulletins today than ever before.

His enthusiasm sparkled as he told of the bulletin service offered through denominational and non-denominational publishing houses.

"It is possible for churches to secure bulletin service at a rate of about 75 cents per 100 postpaid today."

Bulletin service is the opportunity for churches to order standard mimeograph bulletin stock with attractive color cover, usually on a subscription basis. Page four (back cover) may be ordered with an already prepared message. All you have to do for Sunday use is write local copy for the inside pages and run the sheet through the mimeograph machine.

This means even the smallest church can have attractive bulletins.

Larger churches usually prefer developing their own bulletin. If they use the service, preference runs to three blank pages.

Denominational bulletin services have offered a new way to promote denominational projects and missionary efforts. Some services specialize in artwork and copy acceptable to most denominations.

Cost varies, but the average runs from less than a dollar per 100 to two dollars for the multi-color picture bulletins.

Artwork ranges from copies of the old religious art pieces to Kodachrome symbolism and photographs.

In addition to the bulletin service which is really designed to furnish stock for 52 Sundays a year, special occasion bulletin stock is available.

Covers are offered for rally, dedication, Armistice Day Sunday and other special occasions.

Churches which normally work up their own bulletins may regularly order special color picture stock for Christmas, Thanksgiving and Easter.

Basic to all church public relations is the bulletin. An attractive bulletin is vital to the modern church ministry.

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For more information check item J86-A on the Reader's Service Card on page 82

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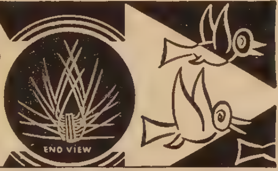

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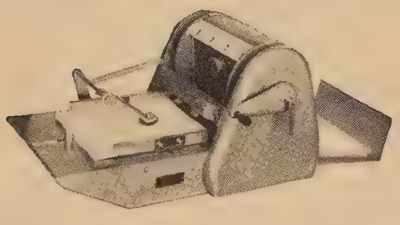

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Record players can be useful tools in the ministry of any church. Small churches, especially, find they come in handy as an adjunct to—or substitute for—more costly musical equipment.

Many a church that can't afford an organ makes use of recorded music to create a worshipful atmosphere before and after church services. Music during church suppers and in the church nursery also proves effective. Carillon recordings played over a loud speaker in the church belfry can double for actual steeple bells.

Perhaps you can't invite a symphony orchestra to your church or have Bev Shea in person, but you can get the best in recorded sacred music. What's more, introduction of recorded music into church programming may prod church members into starting home collections of sacred and classical recordings.

Nowadays other things besides music are grooved in wax. Recorded Bible stories help the teacher in the church school. Filmstrips often come with recorded sound.

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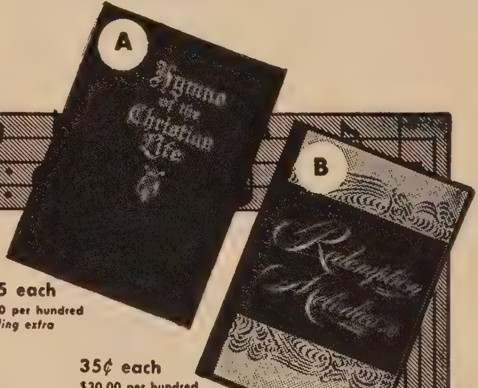

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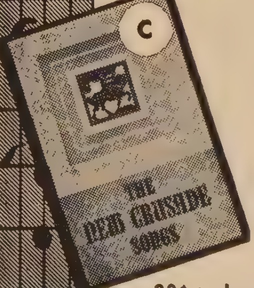

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JOHN T. BENSON, *Old Time Faith, Publisher, Nashville, Tenn.*

One church uses the "Talking Bible" in its hospital visitation. The visitor will provide Bible records and a record player for any patient unable to read the written Book.

Today there is playback equipment for any purpose. To make sure the sound can be heard in a tiny room or a big auditorium, most manufacturers advise the use of an amplifier. It is preferable for the equipment to have at least a 10-watt output.

A good quality, high fidelity, three-speed table model record player starts at about $100. But other less-expensive models can serve you well too. P.A. systems often have record players linked up with them.

Some record players have variable speed turntables. This means that records can be slowed down or speeded up as desired. Such a feature is valuable if the record player is to be used in choir training.

There is a model that starts and stops immediately at the flick of a switch (instead of running down with a groan.) This allows the record to be stopped for comment or discussion without losing any of the sound.

In street meeting or via a sound truck recorded music and messages can be put to good use. For portable use you can buy a record player that runs on batteries when no electrical outlet is available.

Today the granddaddy of modern audio-visual aids has proved its versatility. It's one more way to tell out "the old, old story."

Manufacturers are keeping up constant research to improve recordings and record playing equipment. They've developed to a fine art the knack of making music-in-wax as pleasurable to listen to as "live" music.

Don't Hold Your Hat

The man with his hat; the lady with her purse; the youth with a fistful of Sunday school papers and quarterly. Each has a small item to hang onto during the worship service. But with a wrought steel "Sure-Grip" holder installed on back of the forward pew, each can become a much better listener.

Bothersome little hand items—often distracting attention or piled on the pew consuming a seating space—are neatly clipped out of the way. Measuring just over 2½ inches wide by nearly ¼-inch wide, these little "hat holders" are available in all standard hardware finishes and come with holes and screws for easy installation. A rubber tip on the cocking lever insures quiet operation and no sharp edges. The Stanley Works of New Britain, Conn., is producer.

For more information, check item J 90-A on Readers' Service card on page 82.

Recordings

● Wendell P. Loveless, record reviewer, became the world's first sacred record reviewer when he began his first column for Christian Life seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

What's Wrong with Westerns?

Several new RCA Victor 45 rpm's represent quite different types of music and production, but all are good. A pair of songs are beautifully sung by George Beverly Shea with Hugo Winterhalter's rich, full orchestral accompaniment. The old gospel song *Face to Face* lives all over again. A new composition by Warren Roberts, *Somewhere along the Way He'll Find You* is a very attractive song, but like so many of these newly written "religio-pop" compositions, the theology of the lyrics won't stand up under close scrutiny.

A second RCA Victor 45 rpm has two songs by the Statesmen Male Quartet, *Move That Mountain* and *If God Didn't Care*. It's a fine job by one of the very top male vocal combinations. Also, the Johnson Family Singers, a group whose work I have enthusiastically commended several times in this column, do one of Stuart Hamblen's songs, *The Lord Is Counting on You*, and another by Cy Coben entitled *Do You Know Where God Lives?* If you like songs Southern style and very well done, you will like these two by the Johnsons.

● A package from Word Records always assures high quality and the best musical talent. Three recent LP releases from this producer are gems. Frank Boggs, Texas baritone with one of the smoothest and sweetest voices I have ever heard, has done a high fidelity disc called *By Request*. I would say that this recording is well nigh perfection. Its quality is greatly enhanced by Don Hustad and chorale (from Moody Bible Institute) choral accompaniment. Hustad's music is of the highest order. The list: *My God and I, He Lifted Me, The Consecration Hymn, Haste, My Brother, Haste, I Walked Today Where Jesus Walked, The Wayfaring Stranger, I Won't Have To Cross Jordan Alone* and *An Evening Prayer*.

Another Word Records release is an LP by the Religious Hour Choir of Baylor University under the splendid direction of Wes Forbis. Work of this choir is far above the average of similar organizations. I hope they'll keep on producing discs of this quality. Numbers are: *O Worship the King, Sing Angels Sing, O Sacred Head, Were You There? God So Loved the World, Amazing Grace, Roll Jordon Roll, For All My Sin* and *The Lord's Prayer*.

One more Word disc deserves special mention. It is a collection of hymns and gospel songs played on the NBC pipe organ by a master, Lew Charles. In the group are *An Evening Prayer* (title of the album), *It Is Well with My Soul, Overshadowed, Near the Cross, God Will Take Care of You, Glory to His Name, Trusting Jesus* and *Face to Face*. Three big cheers for the staff at Word Records for increasingly fine productions!

● The controversy over Western style songs still waxes hot in many evangelical circles. A new Don Compton 45 rpm release of "Songs in the Western Way" occasions some comment here. Many people resent this style of music almost to the point of open rebellion. Some apparently would put it into the heresy category. Others, unmistakably, find blessing. The Holy Spirit is yet sovereign in this matter of blessing. A superiority complex or unreasonable criticism due to cultured, trained musical appreciation may rob of spiritual help. Don Compton's songs, produced under his own label, and done well, are *How About Your Heart* and *Look Away to Heaven*.

● Speaking of songs sung in Western, Southern or country style, the Rebels Quartet on Bibletone is a combination of all three. Organized in 1949, the quartet has been affiliated with Radio Station WFLA, Tampa, Fla., since that time. They've done considerable television work. First tenor Horace Parrish has one of the highest voices in male quartet work today. Lee Kitchens sings the lead and also does emcee duties when the foursome does public appearances. Jimmy Taylor, piano man, who sometimes works overly hard at it, nevertheless is tops in his field, and also does his part of the vocals. John Matthews, baritone, is manager of the group. In addition to the foursome, "Big Jim Waits," one of the most effective bass voices in this field of gospel music, joins the Rebels for *Goodby World Goodby* and *Rusty Ole Halo*.

● Singspiration has just released a ten-inch LP called *Steeple Time*, a collection of familiar hymns played on chimes and vibraharp by the Csehy Musical Messengers. It is beautifully done both from a musical and technical standpoint. The Csehys are masters of arrangement as well as rendition, and their work is always in the best of taste.

These favorite hymns are specially arranged and recorded for amplifying systems and will be the answer to many a need for the best music of this sort. The list includes *Pass Me Not, O Gentle Savior, He Leadeth Me, Doxology, When Morning Gilds the Skies, Come, Thou Fount of Every Blessing* and *Just as I Am Without One Plea*.

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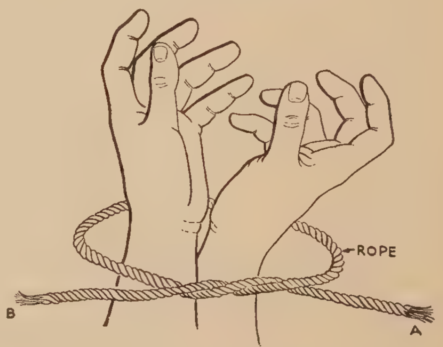
Here's one of his tricks. With a little practice you'll find it's fun and a very useful addition to your magic repertoire. Call on two members of the audience to help perform it.

Secure a 36 x 36 inch silk handkerchief ("red silk" in magic lingo!) from the dime store. Find a piece of heavy rope about one-half inch thick and five feet long.

After the necessary practice you'll be all set to illustrate our bonds of sin because of Satin and our freedom through the blood of Christ.



Bonds of sin are loosed by the blood of Christ.

Call two strong boys or men to assist you. Allow them to test the rope to prove it is strong. Throw the silk around your shoulders, tie a loop in the rope and put your hands through the loop. (See illustration.) Ask your assistants to pull the rope down tightly on your wrists. Insist that they pull hard but do not jerk. If they jerk the rope, it will be painful.

Helper A, holding the rope tightly, wraps the rope from front around under wrists, up through your arms and

vith Magic

around again and again until he has only a few inches of rope left. Helper B does likewise from the opposite direction, also leaving a few inches. The remainder is then tied in several knots. Allow the audience to see that you are helplessly bound.

Take the silk from around your neck with the right hand and have the assistants cover your wrists with it. A gentle outward pull by your wrists will cause the bonds to enlarge, and you are free.

Gather the rope tightly under the cloth so as not to show the enlarged loops, then let the cloth fall and allow the audience to see the knots.

When Christ covers our life we become free indeed. Sin sometimes leaves its ugly marks on a life (show your wrists still red from the rope) but we are free. Many Scriptures can be used with this trick.

Hoy warns, "Practice this many, many times and be sure that you keep your wrists tightly held together."

Once, he reminisces, on the docks in Liverpool, England, he used the trick while preaching to a crowd of dock workers on lunch hour. Two strong men tied him so tightly that it took some minutes to get free.

Says Hoy, "I ad-libbed until free, but my wrists hurt for several hours. If I had been more careful that day I could not have been so tightly tied."

Correctly used, the trick creates quite an impact on those watching.

'Ma' Sunday Relents

THE LIFE STORY of Billy Sunday, baseball player turned revivalist, will be filmed for release in late 1956.

"Ma" Sunday announced she had released motion picture rights for *The Billy Sunday Story* to Great Commission Films of Hollywood (makers of Billy Graham's movies).

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For more than a score of years since Billy's death she had turned down offers from commercial movie makers. Any profits she gets will be turned over to her favorite Christian enterprises.

Christian organizations will sponsor showing of the films in private auditoriums and some commercial movie houses. The parts of Billy Sunday and "Ma" have not yet been cast.

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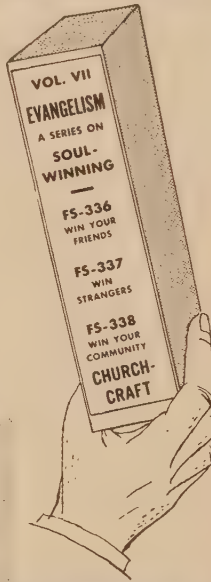

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Films

● Harry Bristow, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year, he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

Beauty from African Ashes

Few documented, narrated films have the emotional impact of *Beauty for Ashes*. This is the life story of Julia, an African nurse. It is a true example of transformation from the ashes of heathenism into the beauty of Christ.

A preface explains what "beauty for ashes" means to the African by telling of the life sacrifice of a mother hen in protecting her brood from a fire. The real story begins as Julia is sold into marriage at the age of ten. Heathen practices and native life in a typical African village are portrayed.

A native evangelist visiting the village leads both Julia and her husband Philip to accept Christ as Savior. Complete transformation from heathen customs results. There is a Christian wedding and baptism. Both begin preaching the Word.

Tragedy strikes with Philip's death, but Julia continues witnessing for Christ and trains as a nurse, finding great opportunities to win many to Christ. According to the film, Julia still lives today ministering for Christ to her people.

I am sure that all organizations in the work of the Lord Jesus Christ could find use for the film. It is liberally loaded with emotional elements and carries my highest recommendation. Produced by the General Missionary Board of the Free Methodist Church. Color; runs 40 minutes.

● A production dealing with the economic and spiritual plight of the American Indian is captured in the film *Song of the Shining Mountain.*

The problems of a typical Indian family are relived. An Indian young man returns home from school to the reservation only to find his family facing a future of poverty and frustration. The work of a missionary brings hope and life to the family through the Word of God. This Protestant Film Commission release refers to the Lord Jesus Christ as the solution to the Indian problem. Filmed both in color and black and white, it runs 27 minutes.

General Missionary Board photo

Julia's nursing won a plentiful harvest of souls.

● A very interesting missionary film, *Zambezi Valley*, has been released by the Evangelical Alliance Mission. The film reveals native and missionary work in Southern Rhodesia. A most challenging production. Color; runs 35 minutes.

● The second in "Our Children Series", listed as a religious film, entitled *A Clean House* has just been released by Family Films. The story, which has a definite liberal approach, deals with two children from very ordinary families. They are untidy and thoughtless of one another and their parents. But remonstrations of the mother and grandmother take effect. Six weeks time brings a complete change.

The producer missed a great opportunity of making this an excellent evangelical film. Not once does the film refer to the Lord Jesus Christ, Who alone changes lives and habits of people. Successful use of the film will necessitate a real consecrated Christian to drive home the desired message. Running time 15 minutes; black and white or color.

● *The Toy Maker* is a unique and impressionistic film. The puppet-maker demonstrates many lessons: respect for one another, omnipresence of God, brotherly love. Use of I Cor. 12:12-31 with this film will drive home the lesson that every believer is a member of Christ's body. It is not a religious film, but certainly will prove valuable in emphasizing moral lessons. Recommended for Juniors through adults. A 15 minute film in color; produced by Athena films.

Films in Brief

Public Speaking includes suggestions on posture movements and gestures. A Coronet film; black and white; 15 minutes.

Santa Claus Suit—another toy maker release—emphasizes the lesson of faith—seeing is believing. 15 minutes; color; Athena films.

Employing art work and simple animation, Western Screen Production has released the title *David and the Giant*. It is completely narrated though a bit too fast. The story is taken from the first book of Samuel. 20 minutes; color.

Nature's Half Acre dramatically portrays the continuity of life in birds, plants, and insects through the four seasons. It reveals interdependence of one life upon another. 33 minutes; color; Walt Disney Production.

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Benefit from 'Prospects', page 7

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● **What is the Christian and biblical concept or thinking on inter-racial marriages between two Christians? I'm of Japanese descent and am interested in American girls, though not seriously with one person at the moment. I have dated several wonderful Christian girls. What is your opinion on this problem?**

Be sure that the Lord wants to give you the very best in the choice of your life partner, and He wants the relationship to be without handicaps to your own personal happiness and life's service. I know of no Scripture passage that deals with inter-racial marriages. The problem regarding such marriages is a social one, and the problems are very real and difficult. Occasionally they may be solved successfully, but that is very rare.

One's chances for happiness in marriage are much better when there is similarity in the background and culture of the one who is your partner. The children of mixed marriages are faced with many difficulties. There are many lovely girls of your own race. I would suggest that you get acquainted with some of them. Don't be in a hurry, but seek the Lord's will earnestly in this matter, and He will be faithful to lead you to the right partner for your life.

● **What practical suggestions do you have for someone who faces the problem of a Christian husband (or wife) with a terrible temper such as described in the Personal Problem Clinic of July, 1955.**

Temper is distinctly described in the Scriptures as "wrath," which is included in the "works of the flesh" (Gal. 5:20). We are taught in that same Scripture that crucifixion of the flesh and the lust thereof is the only answer for victory.

Friends of this column have sent in suggestions. One writes that she has invited callers to drop in unannounced; their presence has been a cooling-off factor. The irate individual should not be shielded from public censure. The offended party should go out in public, even if there are indications of physical brutality.

Sometimes it is advisable to leave the individual in a temper tantrum alone for a while. Usually an exhibition of temper requires an audience, and one's departure can be effectively deflationary. Always there are available resources of strength and wisdom in answer to prayer. It is advisable to hold the family together for the children's sake.

● **Several years ago, I attended a state university where my faith in the Word of God and Christianity was undermined to the point of complete unbelief and skepticism. Since that time I have been able to regain a Christian experience through searching for the answers. Yet, over a period of years the waves of unbelief seem to recur. Is there anything that can help me to live the kind of a Christian life that I should?**

The secret for overcoming doubts and the darkness of rationalization is "to trust your beliefs and to doubt your doubts." In the language of the Scripture it is to set the Lord always before you, so that you are not moved (Ps. 16:8); also to keep one's mind stayed upon Him and thus find His perfect peace and everlasting strength (Isa. 26:3-4).

It will require faith and effort on your part always to keep "looking unto Jesus the author and finisher of our faith" so that with patience you run the race of life (Heb. 12:1-2).

I suggest for your encouragement that you read the experience of John Bunyan who was greatly inclined to unbelief. He came into a life of wonderful light and victory through faith and obedience, as recorded in his autobiography. *Grace Abounding to the Greatest of Sinners.*

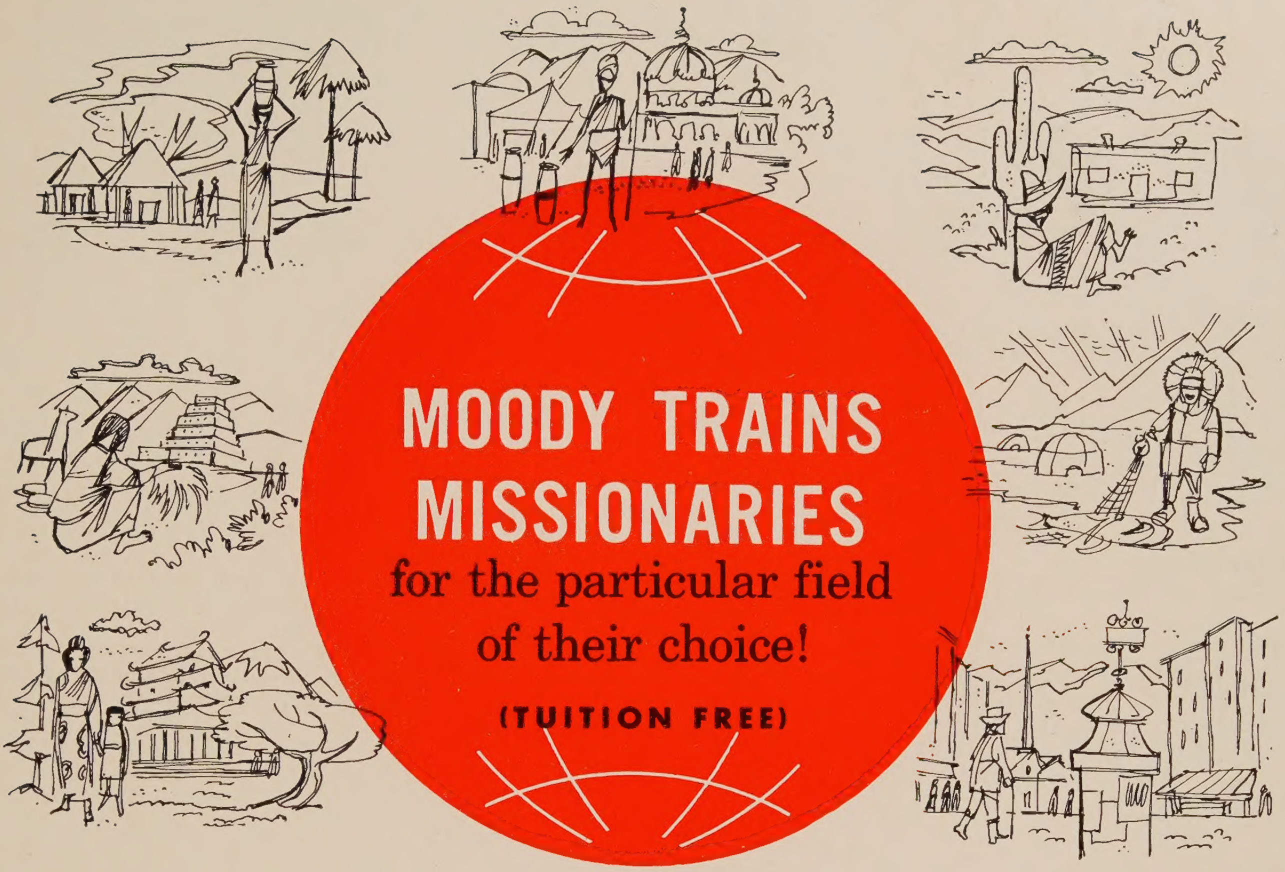
● **Do you think that the Baptist church has the only true Gospel? I am acquainted with many fine Christians in that denomination, but they all seem to think that their denomination is the only true church.**

No religious denomination has a monopoly of the true Gospel of our Lord and Savior Jesus Christ. Historically, practically all of the denominations have been sound in the faith, although some have departed therefrom. In most cases denominational differences are on matters of detail in Christian doctrine and practice and not in the great essentials of Christian faith. All true believers are members of the Body of Christ, irrespective of their human label. There is but one Shepherd and one flock.

The unity of the Body of Christ is organic, which is far more important than any outward organizational union.

● **I am disturbed. A prominent evangelist recently was asked, "Would it be displeasing to the Lord to be cremated instead of interred in the usual way?" He answered, "How the body is disposed of is not a matter of any particular importance. . . . In any case, the earthly body will not be required again. . . ." Isn't it true that our earthly bodies *will* be required again at the resurrection?**

Concerning the nature of our resurrected or glorified bodies one cannot be too dogmatic, since we are so limited in our knowledge of what the glorified body will be like. Surely the manner in which the dead body is disposed of will not affect the fulfillment of the Lord's purposes to give us a new, immortal body. Think of those who have been lost at sea or who have not received burial of any kind.



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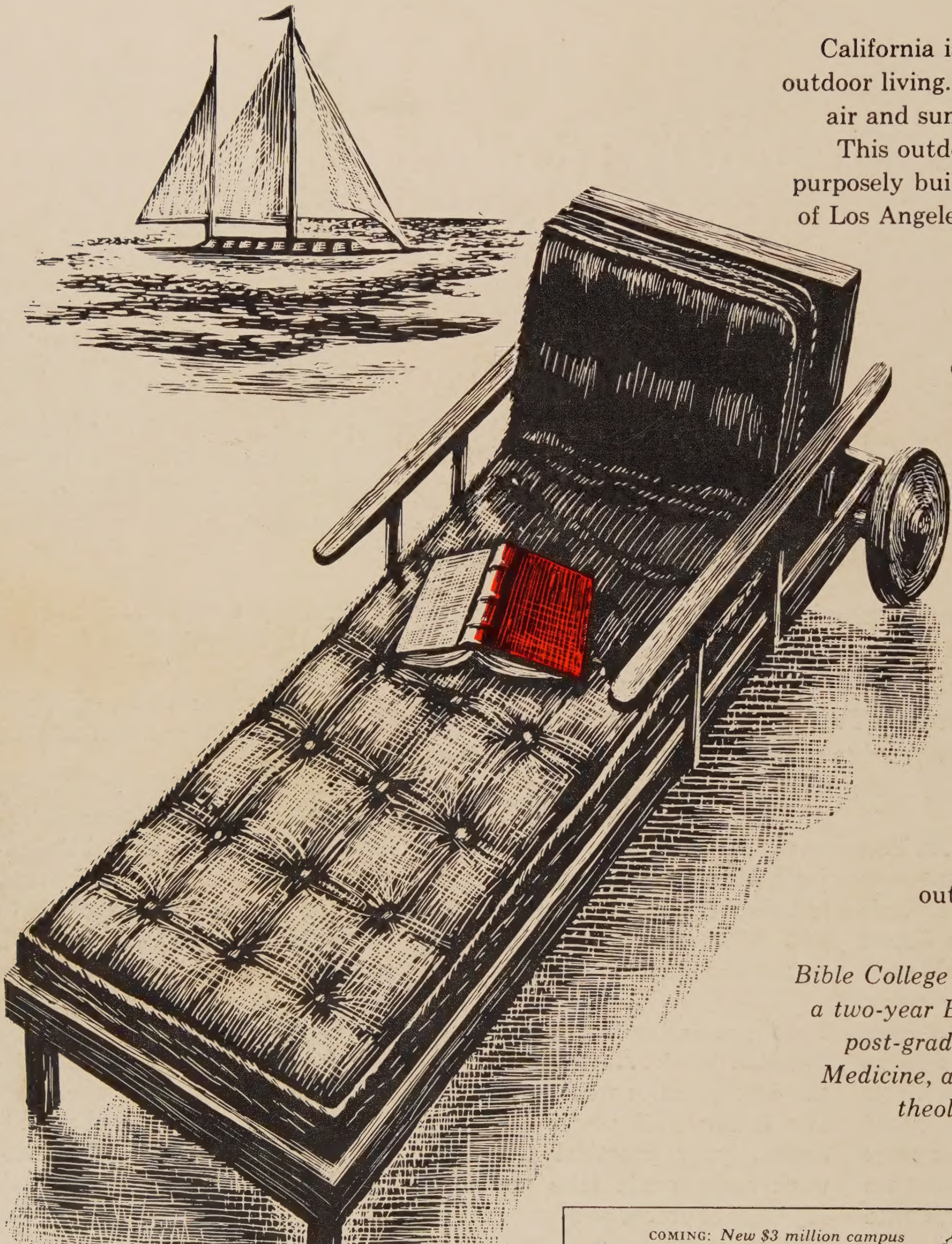
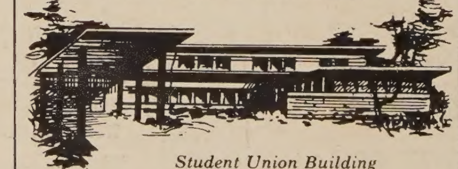


California is the place of year-around outdoor living. It's a healthful life where air and sun help build sturdy bodies. This outdoor living concept is being purposely built into the Bible Institute of Los Angeles' new $3 million campus.

Biola's new campus is located on 50 acres just outside the downtown congested area. Christians around the world are needed to help financially in building this great new school. Every dollar you invest today will bring trained young people back to your church and send missionaries around the world. How much would you give to train another Percy Crawford? He is just one of many outstanding Biola graduates.

Biola is made up of a Bible College (offering a B.A. degree), a two-year Bible Institute, a one-year post-graduate school of Missionary Medicine, a three-year post-graduate theological seminary (Talbot).

COMING: *New $3 million campus*



Student Union Building

COLLEGE MAJORS:
Bible
Christian Education
Education
English
History
Music
Philosophy
Psychology
(with emphasis on guidance and counselling)

You are invited to write for free booklet telling the story of Biola.

THE BIBLE INSTITUTE OF LOS ANGELES, INC.
558 South Hope Street, Los Angeles 17, California

BIOLA GRADUATES INCLUDE SUCH SPIRITUAL LEADERS AS:
Percy Crawford, Dick and Don Hillis, Irwin Moon, Charles E. Fuller